

**LANGUAGE SHIFT AND THE SPEECH  
COMMUNITY: A SOCIOLINGUISTIC STUDY OF  
TARAWARA COMMUNITY IN BANDI SHUNGLI**

By  
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**NATIONAL UNIVERSITY OF MODERN LANGUAGES  
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# **LANGUAGE SHIFT AND THE SPEECH COMMUNITY: A SOCIOLINGUISTIC STUDY OF TARAWARA COMMUNITY IN BANDI SHUNGLI**

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## ABSTRACT

**Thesis title: Language Shift and the Speech Community: A Sociolinguistic Study of Tarawara Community in Bandi Shungli**

Language shift is the course by which a speech community in a contact situation (i.e. comprising bilingual speakers) progressively discontinues employing one of its two languages in favor of the other. Attitudes of speakers of a language and existing domain have been taken as vital indicators of vitality and endangerment. Mankiyali, a minority language, spoken in the village of Dana in the Mansehra District of Khyber Pakhtunkhwa (KP), faces looming threat of extinction. The present research has revealed that the use of the language in different domains is gradually decreasing, and total number of fluent speakers of Mankiyali has reduced to less than 500 individuals.

The present study aimed to establish genealogical relationship with Hindko, Gujari and Ushojo, Gowro and Bateri. It analyzed the phonological overview of Mankiyali. It also explored existing domains, factors of maintenance of this language, and causes of looming language shift using ethnographic field qualitative methods. Cross sectional procedures were selected for quantitative paradigm.

The lexical comparison of Mankiyali with other languages shows that this language belongs to “Dardic” group of Indo-Aryan languages. It shares higher lexical similarity with Bateri than any other language within the “Dardic” group. According to the lexical similarity analysis, field observation and interviews, Mankiyali is not mutually intelligible with any other neighboring languages including Bateri. This study also presented a preliminary analysis of syllable structures, consonants and vowels of Mankiyali language. The thematic analysis revealed seven domains of Mankiyali in Dana village: family, friendship, neighborhood, religion, cricket ground, education and market. This analysis showed that although Mankiyali language has been transmitted to the next generations but this language group was reportedly in contact situation in all the existing domains. This analysis also explored causes of maintenance and shift of Mankiyali language emerged from the qualitative data. The results have shown that it was mainly the geographic isolation, which maintained this language in this hilly village. However, with abolition of the rule of the Amb state and opening up of various possibilities Tarawara community have led to impending language shift. Quantitative part of the study tested nine hypotheses. First two hypotheses included relationship of the variables of the questionnaire. These variables were exploring language attitudes and the existing domains of this language. The next seven assumptions were comparing very crucial demographic variables such as gender, age, marriage pattern, bilingual and multilingual speakers, education, family systems, and mobility with variable of questionnaire. Most of the hypotheses were found statistically meaningful, moreover, all the assumptions were found in line with the existing literature and qualitative data.

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## DEDICATION

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# CHAPTER 1

## INTRODUCTION

Only one interaction with Tarawara community in Village Dana of Union council Bandi Shungli was enough to foretell the future of Mankiyali language. At first look, it was so obvious that this speech community, as many other communities across the globe, was found in a contact situation. Mankiyali is still spoken by the young and the old, parents and children, among peers and between different generations but most of the domains of the language use of this community have been taken over by Hindko language. According to Fase, Jaspaert, and Kroon (1992) language shift, language loss and language death are employed to describe language preservation and loss. They added that the linguistic system of a disappearing language does not just rapidly disappear; it is, constantly, substituted with the language with which it is in contact. Moreover, in such a contact situation, the danger of disappearance is only real for the language of the marginalized minority group (p. 3). This speech community is in a contact and competing bilingual situation. This phenomenon happens when bilingual speakers switch unconsciously and conveniently to the second language. This is an alarming competing bilingual situation where one community gradually shifts to another language (Tsunoda, 2006, p. 99). Tarawara community is steadily discontinuing speaking one of its two languages, Mankiyali, in favor of the other, Hindko.

### **1.1 Background of the Study**

The focus of the study is the language situation on a remote hilltop village, Dana. Dana is one of the many villages located in Bandi Shungli. It is a union council of Tehsil Oghi, district Mansehra in the province of Khyber-Pakhtunkhwa. It is situated in north-west end of Hazara (Paget, 1907). According to my initial survey in September 2012, the total population of Dana is 411. The community living in this village speaks a very different language. This language is not intelligible for the people of other communities living in Bandi

Shungli, who speak Hindko, Gujari and Pashto. This language is not listed in any existing literature on languages spoken in Pakistan (Lewis et al., 2014). Some of its speakers call it Mankiyali.

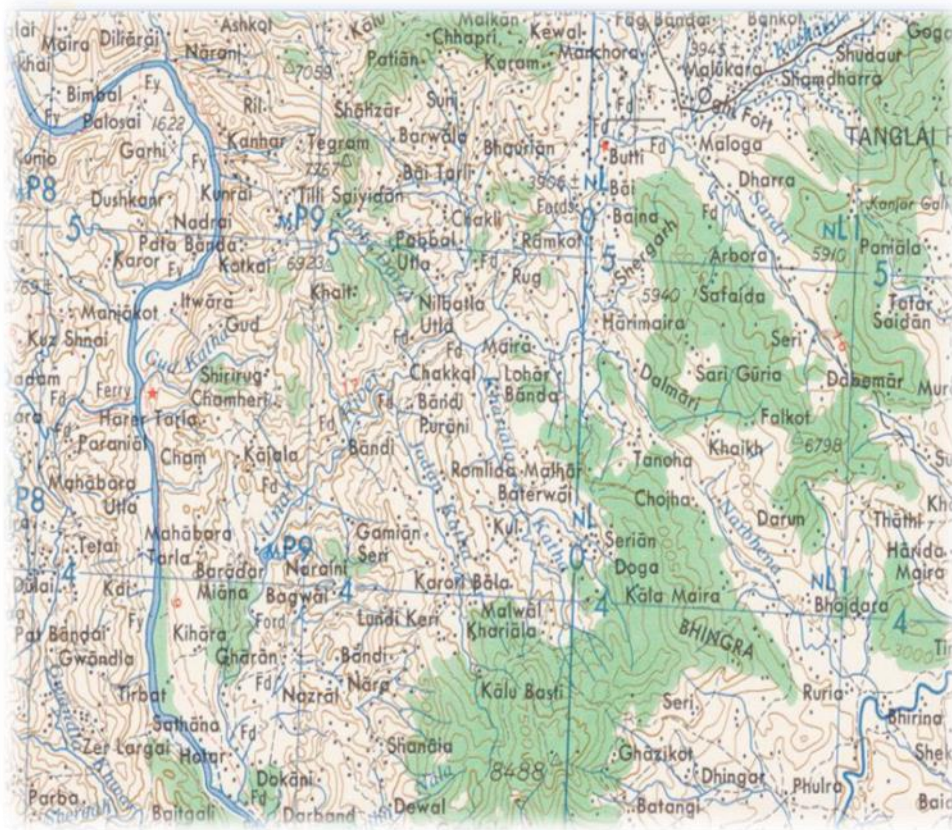


Figure 1 (Map of Union Council Bandi Shungli)

Source: Army Map Service (LU) Corps of Engineers, U.S. Army, Washington, D.C. Retrieved on 1 March, 2015:  
<http://www.lib.utexas.edu/maps/ams/india/ni-43-05.jpg>

However, some old men and women call it Tarawara or Tarawari. Some say, particularly women and children, that they do not know its name. Majority of this community is proficient in three languages: Mankiyali, Hindko and Urdu. However, all the women above twenty-five are bilingual in Mankiyali and Hindko. Data from the current study revealed that most of people are predominantly multilingual (Pashto 67.0 %, Urdu 69.7 %, English 8 %, Hindko 100 %.). Dana is the main village of this community. This community also lives in five other villages: Damaka, Guldar, Arghaniya, Chamrasi and Shoshni. Twelve families with fifty members in village Guldar and eight families with thirty-five members living in village

Damaka still speak this language. These families left Dana in recent years to take charge of mosques of these villages. Two families with ten members of this community reside in village Arghaniya; likewise, five families with twenty-five members of this community live in village Chamrasi and six families with twenty-five members live in Shoshni. In these villages, everyone from these families has completely shifted to Hindko language.

Village Dana is part of Union Council Bandi Shungli. The nearest major city to village Dana is Mansehra. This city is situated on the famous Karakoram Highway. College Doraha is crossing of Karakoram Highway and Collge-Bher Kund Road, after this it leads towards northwest and continues on Khaki road to reach Oghi town, which is also a tehsil of Mansehra and a major town of this area. For going to this village, one has to take Shungli Bandi road which is running towards west of Oghi. Important villages on this road are Dogahi, Butti, Bajana, Galli, Ramkot and Chamrasi. Dana is reachable from two sides. After travelling nine kilometers on this road, one might continue on a road going uphill on the right side. Two main villages on this side are Ramkot and Shoshni. Shoshni has some fifty-five houses. There is an upright and sharp walking track starting from Shoshni from (coordinates 34°28'25" N 72°56'49" E) south of Dana. This is the closest neighboring village to Dana on the southern side. According to Tarawara people, their great father, Molvi Abdul Karim, came via Torghar Mountains (also known Kala Dhaka or Black mountains) and made this village his home some eight generations ago. Walking time to Dana is, for a new hiker, is one-hour. The second approach to reach Dana is through northern side of the village. It is a rough, bumpy and vertical jeep tract starting from Shungli Bandi Road. From this side Dana is almost 45 minutes journey. This jeep roadway starts from village Nawanshahr. The closest neighboring village from this side is Rog. This uneven and muddy track reaches cricket ground of Dana (34°28' 56" N 72°57'05.3" E). Village graveyard is also located at the extreme right side of this approach to the village.

Cultivated land and hilly-patched grasslands surround village. Most of the people living here are subsistence farmers. Villagers cultivate vegetable, wheat, and corn in these fields.



Figure 2. Screen shot of location of village Dana

Western part of the village offers a panoramic view of different towns and places positioned at the foot of these hills. From this point, Oghi town is in the East, Darband (Tarebella Dam) is in the west and Shergarh appears in the south. There are two major streets running in the village: a long narrow road running from east to west and a slanting street running from north to south. It is adjacent to the village graveyard. Some houses are located at the left and right of the lane. There is another street situated on the left side of the slanting street and runs towards eastern main street. This street acts as a margin in the north of the village. Some houses have been constructed around these streets and some houses are located in the isolated crop fields.

## 1.2 History of the Region

Marginalization of this community is not a recent phenomenon. It is closely linked to the past of region. The village Dana has been part of Tanawal or Amb state in times of united India. Tanawal state was a semi-independent state (Lethbridge, 1893, p. 328). In those days, Tanawal state was hilly state of 200 about squares kilometers (Paget, 1907). This hilly area was situated in the farthest north-west position of Hazara, in NWFP of united India (now Khyber-Pakhtunkhwa) (34° 15' and 34° 23' N. and 72° 52' and 73° 10' E). It was situated on the east of river Indus. Another significant water source of the area, the Siran River, flows from north to south. Tanoli tribe was ruler of this region. It is reportedly a tribe of Mughal ancestry

divided into two branches. These two ruler divisions of Tanolis were known as the Pulal and Hindwal. These two branches were rulers of Tanawal. The Pulal branch of Tanoli had control over the territory located in the east of the river Siran. This tribe became influential when the Mughal Empire was disintegrating into many small autonomous states. However, horrible internal conflicts and disputes among the tribesmen led to the conquest by the ruler of Kashmir. Meanwhile, the Hindwal branch had gained supremacy and its main leader, Nawab Khan, was murdered while fighting against the Durrani in 1818 (Hughes-Buller, 1908, p. 138).

This group ruled this area for seven generations (Sabir, 1992, p. 386). Later, they were also known as Nawabs of Amb. Painsa Khan, son of Nawab Khan, was the next chief of Hindwal sept. He was bold, intelligent and shrewd. He consolidated his rule and extended borders of his state with vigor, tact and deception. He gave significant appointments to his close family members and for seven years, he took control of the adjoining area of Agror in 1834. He remained in persistent skirmishes with Sikh forces. In these military engagements, he lost most of his force. This was the time when Wahabi Jihadis of Sayyid Ahmad stood up against Sikh Raj of Punjab. Painsa Khan did not join these forces. These forces had a fierce battle against Painsa Khan. Painsa Khan lost his state in this battle. This defeat made him appeal to Sikh forces, his one-time bitter enemies, to support him to recover his state. Sikhs approved to aid him on condition of taking his son, Jahandad Khan, as guarantee of his faithfulness. He and his forces assisted Sikhs to overpower these Wahabi Jihadis on this bank of the river Siran (Sabir, 1992, p. 386). During the Sikh rule, forces of Amb state supported against turbulent and rebellious Hassanzais. These allied forces penalized Hassanzais by killing their young men and burning their villages (Wylly, 1912, p. 33).

In the times of the British Raj, most of the literature written by British military officers glorified Nawabs of Amb chiefly because of their assistance to the British Military in the War of Independence in 1857. This indigenous resistance has been termed as mutiny by these writers (Paget, 1907; Hughes-Buller, 1908; Wylly, 1912). Jahandad Khan had already recovered some part of his state with the support of Gulab Singh, ruler of Kashmir, and the



British forces. The British Army remained engaged against various tribes of Black mountain such as Swatis, Hassanzais, Chagharzais and Akuzais. Nawab of Amb state provided his full support to British forces in these expeditions (Wylly, 1912). In recognition of assistance provided by his father, Jahandad Khan, in war of Independence and his contribution in military expeditions of Black mountain British government bestowed on Muhammad Akram Khan the title of Nawab. He received more titles and a *jagir* in the area of Hazara District (Hughes-Buller, 1908, p. 139). This state was given the status of a semi- autonomous state. The powers of the ruler were defined in Regulation II of 1900. This decree gave the rulers civil as well as criminal authority except crimes against state and severe crimes such as murder and treason, and also power to collect revenues to manage this state (Hughes-Buller, 1908, p. 138).

The people of this semi-autonomous state were very poor. Most of the inhabitants living in the state were treated as the occupants with no legal right to transfer the land they cultivated to the next generation. Agricultural laborers were displaced from their agricultural land on petty reasons. They occupied and cultivated land and after every harvest, they were supposed to pay half of crop production for irrigated land and one-third of production for non-irrigated land to the representative of Nawabs. People living in the Amb state were not allowed to take wood for fuel, cut grass for cattle and to take livestock to meadows and jungles without the approval of Nawab and for this they had to pay a particular quantity of *ghee* or wheat to the representative of the Nawab (Panni, 1965, 384).

Mohammad Saeed Khan was the last Nawab of Amb state. In 1950, this semi-autonomous state was officially declared a part of the Hazara District. The Amb state was merged in the settled areas of Pakistan in 1969. In 1969, Amb state became part of the province NWFP (now Khyber-Pakhtunkhwa) of Pakistan. The capital of the state Darband was inundated in the newly constructed Tarbella Dam. After the merger of the state with the settled areas of Pakistan, the peasantry became free to use crops production for their families without paying any tax. This changed their lives, made them to live relatively better lives, and eventually led them to move freely, to get education and develop socio-economically.

Initially, in 1969 Nawab Muhammad Saeed Khan, the last Nawab, withdrew the rights of possession of these areas. The issue of ownership of the people of Amb state remained unresolved due to long tedious bureaucratic procedures, however, it was resolved due to land reforms of 1972 (Ahmed, 1973, p.104).

### **1.3 Socio-Economic Composition of the Community**

Conventionally, most of the people of village Dana are subsistence farmers. Most of the households keep cattle such as buffalo, goats, sheep, and cows. Households consume most of milk production, share some quantity with neighbors and rest is sold in the market. The manure of the livestock is used to enrich their fields. Likewise, two harvests of the two crops are important occasions of the village. Wheat is harvested in the month of June and corn is harvested in the month of September. These events are very significant to the village life of Dana because for almost six months they consume the crops they produce themselves. Community as a whole participates in the harvest. Other neighboring communities bring drumbeaters and play songs to entertain the harvesters; however, this community does not follow this practice because of their association with religion as being prayers leaders in different villages and Imams of mosques. Another important event of community is grass reaping. Month of September is the time when the entire community goes to the village pastures for cutting fodder for the cattle. This annual grass reaping is done in order to store winter fodder for the livestock. Reaping grass is a very tough time for the whole village. It starts early in the morning and ends at sunset. Other than two crops, seasonal vegetables such as tomatoes, potatoes, turnips are also cultivated on the small scale for the consumption of the family.

Men of this community are also employed on lowly or moderately paid professions. Recently, some of the educated men have made their way to government jobs. There are nine teachers in the village teaching in different private and public schools. Village has labors, teachers, skilled workers, drivers and security personnel. Recently, few of them have gone to Middle East for employment. Health problems of this community also showed the low quality

of life and vigorous life style of these people. A medical camp organized for the community confirmed that most of the health problems of the community are because of rigorous living conditions, malnourishment and centuries-old tradition of endogamy.

## **1.4 People of the Region**

Like other regions of Northern areas of Pakistan, Bandi Shungli is multiethnic and multilingual region.

### **1.4.1 Tanolis**

This is major tribe of Tanawal and it is named after this tribe. This tribe ruled this area. Two major branches of this tribe are the Hindwal and the Pulal. They were locked into bitter struggle for occupation of this region. The details of this conflict have been given in the section of this chapter dedicated for the history of this region. This status of Amb state continued until 1969, with its main capital town at Darband, and summer capital town at Sher Garh (Ahmed, 1973, p.104). The influential Tanoli personalities have been demanding to give Tanawal the status of a district of KPK (Awan, 2012). The people of this tribe have eminent positions regionally and internationally. According to the website of "National Assembly of Pakistan" Nawabzada Salahuddin Saeed, son of the last Nawab of Amb Muhammad Saeed Khan, remained a member of National assembly for four consecutive terms (2013). This tribe speaks Hindko language.

### **1.4.2 Settled Gojars**

According to Gazetteer of the Hazara District (1883-4), traditionally speaking, the descendants of this ethnic group are settled on the best-unoccupied clear land in the region. However, during past, Gojars used to live a roaming life, would remain travelling with their goats, and were not interested in the agricultural land. Gojars are one of the oldest people of this region. They have been accustomed to keeping livestock and doing agricultural work (p. 68). Historians have not been able to trace the wave that brought them here. Most of them are cultivators and peasants. This community traditionally keeps herds of cattle particularly goats and sheep. There are six main villages of Gojars, where Gojars, out-number other ethnic

communities: Pattian, Sunj, Bai, Ballah, Bai Paien and Nakkah. Gojars also live in other villages. Previously they were only associated with agricultural related professions, however, with more opportunities of education and communication, this community entered into other professions also. Sardar Muhammad Yousuf is one of the principal men of this community living in these areas. He has been a district nazim ('an elective head of local District council') and presently he is Federal minister of religious affairs (Iqbal, 2014). Language of this tribe is Gujar.

### **1.4.3 Hassanzais**

Hassanzai is one of the major Pakhtun tribes of this area. Wylly (1912) indicated as one of the most violent groups that had engaged the British military troops during the expeditions in July 1868 and attacked a police post. Nawab of Amb state provided his full support to British forces in these expeditions. According to Wylly (1912), this tribe is a branch of Yusafzai Pathans. In the British colonial times, this tribe occupied the areas closer to Tanawal (p. 28). This tribe occupied two villages of Bandi Shungli such as Chatta and Arghaniya. Yusafzai is the main tribe of Bandi Shungli and Tanawal. Other ethnic groups also live in this region such as Sayyeds. Most of the households in Pabbal village in Bandi Shungli belong to Sayyeds. This group is respected in the region due to its claimed association with the religion. Other minor groups of this area are Awans, Swatis, Bangashes, Akazais and Jolahes. Hassanzais, Bangash and Akazais speak Pashto language whereas Awans, Swatis Sayyids and all other minor communities speak Hindko language.

## **1.5 Theoretical Framework**

Language use in various domains, especially in family domain and language attitudes serve as indicators for maintenance and disappearance of a language (Fishman, 1966, 1972, 1991; Brenzinger et al., 2003; Lewis & Simons, 2010). The present study employed Fishman (1972, 1991, 2001) as a major theoretical foundation of this study.

Fishman (1972, 1991) purposed framework of language choices and different language situations. This framework focused on the use of different languages in a

multilingual context. This context provides tangible locations such as home, educational institutions, religious institutions, street, playground, market, community specific events, neighborhood, media, government, workplace, law etc. This framework primarily refers to “who speaks what language to whom and when” (Tsunoda, 2009, p. 65). The most important factor in this regard has been family language use. Fishman (1991) termed family crucial for passing on any language to the next generation. Family plays the most vital role in maintenance and vitality of a language. Family is, actually, indispensable for passing on a language to the successive generations (Rohani et al., 2005). The indigenous languages, particularly in a multilingual context, suffer because they have less or marginal functional load, as these languages have little or no function in public (Pandharipande, 2002, p.213) and domains of power such as education, media, transaction, economy, legislation, government and administration (Rahman 1996, pp. 8-9). These languages and their speakers are marginalized, as they are restricted to few limited domains (Derhemi, 2007, p. 150) such as family, neighborhood and friendship.

The attitudes of native speakers are extremely important for any language (Brenzinger et al., 2003; Lewis & Simons, 2010). Tsunoda (2006) defined three kinds of language attitudes for a particular language group: positive, negative and indifferent attitudes. A language can also attract positive attitudes from its speakers if it has a large number of speakers and if it performs many tasks in diverse domains and spheres. Negative attitudes for a language occur when there are no congenial and favorable feelings for the use of the language. Indifferent attitudes occur when the speakers of that language do not care for the threatening fate of their endangered and exhausting language (p. 59).

These theoretical orientations were reflected in aims and objectives, reviewed literature, research questions, methods and conclusions of the study. It was a mixed method study and from the preliminary section of study, it was focused on this theoretical framework, similarly it was furthered in qualitative and quantitative methods and reinforced in the results of these methods. Finally, the last chapter has been based on the discussions of the results of hypothesis testing which were developed on the theoretical framework. All the hypotheses

were found in line with the existing literature and qualitative data. Theoretic underpinning of the study has been discussed at length in literature review section and research methods and methodology section of this thesis.

## **1.6 Rationale**

Dangers to languages such as language shift and language death are not local occurrences, as these occurrences created international concern among linguists and policy makers throughout the world (Ravindranath, 2009; Dorian, 1977; Krauss, 1992, 1998; Rahman, 2006). This research area of maintenance and loss of indigenous and lesser-acknowledged languages in our multilingual and multiethnic Pakistani context has been understudied and unnoticed (Baart, 2003). Most of the lesser-acknowledged indigenous cultures and languages in Pakistan are facing persistent, severe and great danger of extermination. It is again grounded on the notion that “the sustainable growth is concerned with empowerment of local population, and that efforts towards this resolution should build on the lesser-acknowledged indigenous cultures and languages and the knowledge encrypted in them, rather than substitute them” (Baart, 2003).

## **1.7 Significance of the Study**

Existence of several indigenous languages and cultures, throughout the world are extremely threatened (Crystal, 1997; Nettle & Romaine, 2000). It is distressing that some of local cultures and languages in Pakistan are facing danger of extinction (Rahman, 2006, p. 1). Our society needs to appreciate and celebrate many-colored diversity of our indigenous cultures and languages. It also needs to safeguard and maintain this diversity through numerous measures. The leading method, that will possibly sustain several languages, is to develop an academic environment where different researchers strive to solve this particular problematic. The present study is an academic endeavor to contribute and celebrate cultural and linguistic diversity of a specific community. Most importantly, it is set to celebrate the marginality of a small group of people who speak a language distinctive and different from the language spoken by neighbouring communities. It is crucial for us to launch campaign

with regard to the importance of languages and create awareness among policy makers so that appropriate measures are taken to safeguard the endangered languages through policymaking, legislation, bilingual education, and expansion of language domains. Above all, it is required to have strong will of the society to materialize the idea of empowering local cultures (Rahman, 2006, p. 1). As this language has never documented before, this study is a humble effort to contribute to the pool of existing knowledge. The main achievement of the study is to modify, translate and validate; and a questionnaire. It has furthered the methodological possibilities for researching this kind of researches done in Pakistan. As the previous studies only included limited data and simplistic interpretations models (Decker, 1992; Hallberg, 1992; Rensch, 1992; Rehman & Baart, 2005), this study included comprehensive data (qualitative and quantitative) and three statistical models: Pearson Product Correlation, Independent sample t-test and ANOVA. Study examined qualitative data employing thematic analysis following six phases of Braun and Clarke (2006). Finally, the results of the quantitative data were also discussed in the light of qualitative data.

Moreover, this study may be used for revival and revitalization program at some stage. It might be used for development of orthography to be used for developing literacy program of this language. It will open up new possibilities for researching and documenting, which will help preserve this indispensable heritage of human experiences, history, and collective wisdom. 500 speakers of this language are shifting gradually to Hindko; it may not be spoken after fifteen years. In this case, this study might be a linguistic and sociolinguistic record for forthcoming use.

## **1.8 Aims of the study**

The overall impetus of study was to understand the language sociolinguistic situation in this hilltop village Dana. This study has been focused on following aims:

1. The present study aimed to establish genealogical relationship with Hindko, Gujar and Ushojo, Gowro and Bateri. This will determine the mutual intelligibility across these languages, which is the first step for studying unexplored languages.

2. Another purpose of the study was to analyze the phonological overview of Mankiyali. This will help to develop the writing system of the language for the development of literacy of the language in future.
3. It also studied existing domains and intergenerational transmission in family and competing bilingual situation across the community.
4. It also explored factors of maintenance of this language, and causes of looming language shift in village Dana.
5. It aimed at modification, translation and validation of a scale of questionnaire (domains of language use patterns).
6. It explored the relationship of variables of questionnaire to understand the prevailing trends of language attitudes, domains of language use patterns and language use in family.
7. It aimed at comparing demographic variables of the questionnaire with the variables (scales and subscales) of the questionnaire (language attitudes, domains of language use patterns and Language use in family).

## **1.9 Structure of the Thesis**

Chapter 1 presented introduction of this study. This section also brought forward the issue of language shift and theoretical paradigm of the study. This chapter included description of Tarawara community, geographic location of the study, history, and the people of the region. It also included the rationale and significance of the study and a brief overview of this study. Chapter 2 reviewed existing literature on endangerment, language shift, language use and related issues relevant to the problem. Chapter 3 presented methodology of this study. This study employed mixed methods to investigate this multifaceted problematic and tried to explain the precarious situation faced by this language. Ethnographic field methods and cross sectional procedures were selected for qualitative paradigm and quantitative paradigm. Chapter 4 presented a brief linguistic and sociolinguistic view of Mankiyali language. This chapter has been based on the preliminary data collected at the



initial stage of the present study. Drawing upon Braun and Clarke (2006), chapter 5 presented thematic analysis in six stages. This chapter also included the causes of the maintenance of Mankiyali speakers who appeared in the qualitative data. These causes are crucial for maintaining this language in village Dana. Chapter 6 has been an effort to comprehend themes occurring in interviews, focus groups and participant observation of this study. This chapter supported this author to understand socio- political and socio- historical backgrounds of the speakers of this marginalized group. Chapter 7 focused on detailed description of the results of data collected through questionnaire. This part of the study was based on three scales of the study. This chapter presented the results of nine assumptions. First two assumptions evaluated association across the scales on the questionnaire. The results of next seven assumptions assessed central demographic variables such as gender, age, marriage pattern, bilingual and multilingual speakers, education, family systems, and mobility with the scale and subscales of the questionnaire of the study. Chapter 8 presented discussion of the results of hypotheses testing and validation of these results with the qualitative data and existing literature. This section also linked the results to the existing literature and the data of interviews, focus groups and participant observation.

## **1.9 Conclusion**

This particular region has a dramatic history, beautiful scenery and vibrant cultural and ethnic diversity. This chapter showed that this Union council is a home of various ethnic groups and cultures. Mankiyali is a unique language, which is not spoken anywhere else and is not mutually intelligible to the neighboring languages. This language is a lesser-acknowledged minority language, which is under threat of extinction. Its 500 speakers are under tremendous pressure to shift gradually from their language to Hindko.

## **CHAPTER 2**

### **LITERATURE REVIEW**

Fishman (1991) connected language endangerment and vitality with social, cultural, political, psychological factors. He demanded to view local cultures as things of beauty, as repositories of human values, which deserve to be cultivated, and supported (p. 33).

This study has been constructed on Fishman (1966, 1972, 1991, and 2001). This framework has served as the seminal and best-known evaluative framework of language endangerment for nearly two decades. It has provided theoretical foundations for practitioners of language revitalization. According to this, framework language in family, functional domains and language attitudes act as vital indicators of language endangerment and vitality (Lewis, & Simons, 2010). The section opens with the review on the studies focused on multilingualism language situation, as according to Fishman (1991) language shift is precipitated in bilingual and multilingualism competing scenarios (p. 88). This section begins with the evaluation of previous studies on multilingualism, as the context under discussion has been multilingual. It provides definition and explanation of groups, scenarios and language behaviors. Different role and status assigned to different language in a diglossic situation furthers the problematic in question. This section ends on a particular scenario where an Indian businessperson functions in a vibrant collection of linguistic codes. With this, the next section specifies the theoretic underpinning of the study (Fishman, 1991). It deals with the major existing literature on functional language domains and how this milieu is linked to a multilingual and bilingual context and marginalization of minority indigenous languages. The problematic is further narrowed in the section mainly focusing on language endangerment. Multilingual societies have multifaceted trends. This section characterizes and elucidates various factors of language endangerment and language shift. Particularly, language planning and policies have been seen as one of the major socioeconomic factors in creating this

hierarchical language situation. This leads to the situations where standardization of major languages restricts the functional domains of marginalized minority indigenous languages. Ethnolinguistic vitality is connected to linguistic identity of a specific ethnic group. It defines various important factors indexing status and strength of an ethnolinguistic groups. It explains why a marginalized minority indigenous language remains low on ethnolinguistic vitality framework. Major focus comes to Fishman's (1991) seminal evaluative scale Graded intergenerational disruptions scale (GIDS) which has been providing theoretic foundation for practitioners' language revitalization. Brenzinger et al. (2003) and Lewis & Simons (2010) further GIDS are showing the possibility of languages revitalization. The subsequent sections reviews social, cultural, political, psychological factors closely related to scope of the study: language attitudes, language use in family, peers and exposures and vital demographic variables also emerged in qualitative thematic analysis and quantitative studies. The scope of the section is further narrowed down towards the studies on languages of Pakistan and Northern Pakistan. These studies are investigating previously undocumented marginalized minority languages. These studies include lexical similarity test using wordlist (O'Leary, 1992). This test provides a research framework for establishing genealogical and areal relationship with neighboring languages. These studies investigate language attitudes, language use in family, peers, and other language domains.

## **2.1 Multilingualism**

Multilingualism is taken as a point of departure in order to ascertain conceptual background of this session. The present section explicates and discusses multilingualism and its implications. A speech community is a group, which is simultaneous converging and diverging in a multilingual context. Hickerson (1978) defined it as a true social group with its own distinct 'mode of speaking' with its own shared rules for functioning and interpreting speech in all the particular situations. He also includes some minor differences and cultural meanings distinctively associated with the community in a multilingual and multiethnic society for selecting codes. This situation mostly poses a competing situation. A speech

community always remains mutable. Thus, a speech community does not remain immune from social, cultural, political, psychological factors (p. 18).

Multilingual society is a volatile linguistic scenario. Multilingualism and bilingualism have been playing an important role in the context of language maintenance, language shift and language endangerment. In this regard, the framework of diglossia sets an interesting and relevant milieu. According to Ferguson (1959), diglossia is a language situation in which two different languages have different functions. According to this framework, two closely related languages are assigned different values. One language is used in the proceedings of government and is related to high-prestige, functionaries of the government and in formal texts. The other language is often associated with low prestige and termed as vernacular. Ancient northern India offered a classical exemplification to this stratified status of Sanskrit and Prakrits. Sanskrit was the high variety, whereas Prakrits were associated with rustic languages of commoners (p.336).

Currently, various studies examined multilingualism in various contexts throughout the world (Gumperz & Wilson, 1971; Bayer, 1990; Spolsky, 1997; Kachru, 1986; Hamers, & Blanc, Michel, 1989; Mahapatra, 1990). Multilingualism can be linked at personal level and at societal level. It is also termed as a language behavior of a particular speech community where speakers are simultaneously functioning two or more languages according to different situations (Kachru, 1986, p. 159). In a multilingual and bilingual context, a speech community has both formal and informal varieties. There are different informal and formal uses in a speech community. In such diglossic situation, the low variety has low social prestige: it is reserved for informal interactions. On the other hand, the high variety is used in formal settings (Sebastian, 1982, p. 8).

Multilingual societies throughout the world generally form hierarchical social identities. Various languages are assigned specific roles and functions in different settings. Mother tongue is generally confined to family and in-group interaction, whereas the dominant language is the language used in administration, education and mass communication (Bayer 1990, p. 110). According to Aitcheson (1995), in such a competing language situation

language planning is deemed essential. In such a situation, a government or education authority endeavors to influence language situation in a particular line. However, it is necessary to extend slowly and gradually the functions of a language to avoid conflict among various ethnic groups (p. 18).

A multilingual speaker generally has a wide variety of codes to function. For instance, an Indian businessman living in Mumbai speaks his mother tongue, a Gujarati dialect in family interactions. In this case, language of market is Marathi, which is also the state language. At the railway station, he speaks Hindi, which is one of the official languages and language of wider communication. Kachi is the language of business. He watches Hindi movies and listens to a cricket-match commentary in English ((Kachru, 1996, p. 55).

The next section reviews literature on the theoretical framework and focuses on the various linguistic repertoires and language choices of different individuals in different domains of language use. This language context reinforces hierarchical social identities across individuals and communities in multilingual context.

## **2.2 Language Use in Domains**

This section is integrated with the previous section, as choices for linguistic repertoires do not remain independent from social, cultural, political, psychological factors.

According to Halliday (1978), selection of discourse mainly depends upon situations in which a discourse takes place. It represents unification but also reflects ethnic division of bilingual or multilingual milieu (Fishman, 1972, p. 4). Identity of speakers and choice of linguistic code are variables in bilingual and multilingual contexts. Languages spoken in bilingual or multilingual contexts are associated with varying identities of an individual. Fishman (1972) purposed framework of language choices, identities and different language situations. It stressed requirement of different languages in different settings in a multilingual context. This context provides tangible locations such as home, educational institutions, religious institutions, street, playground, market, community specific events, neighbourhood,

media, government, workplace, law etc. This framework primarily refers to “who speaks what language to whom and when” (Tsunoda, 2009, p. 65).

Fishman (1972) provided a list of variable integrated with this framework such as age, sex, ethnicity, religious associated, group, formality and informality, commonality, detachment, equality, disparity, topic, roles and status (pp. 112-119).

According to Fasold (1984), domains provide an opportunity to comprehend role and status of speakers in multilingual context integrated with situations, topics and the social acceptability, norms and expectations (p. 183).

Dominant and mainstream languages of the world perform many functions across the globe. English has been a dominant language with worldwide consumption. It is a native language in various countries, where it performs multiple functions. As it has also been imperialists’ language, it is performing even more dominant role of power and control. In this case, it is second or foreign language with manifold utilities. Here it acts as the language of power domains. It is the language of administration, law education, media, and a few types of literature internationally (Görlach, 1991, p. 1). According to Tsunoda (2009), minority local languages dominate rituals, traditions, community life, local and indigenous events, households, domestic business, intimate group interactions, for prayer and solidarity (p. 65).

Hohenthal (2003) investigated functional domains of English and other regional languages in India. This study included domains such as family, friendship, neighbourhood, transactions, education, government and employment domains in an online survey. It primarily explored the linguistic behaviors and choices of the informants by using an attitude-measuring questionnaire. The result of the study revealed that English was the language of power domain, whereas local languages occupy traditional life and informal domains of market, household, neighborhood, and media (p. 20).

Similarly, Gal (1989) studied German and Hungarian functional domains in an Austrian village, Oberwart. German speaking villages were around this village. Here Hungarian stands for not only informal functional domain associated with regional activities, traditional life, group solidarity and farming life but also for association with power, high

prestige and social progress (p. 316). Likewise, Rubin (1972) presented an interesting functional distribution between Spanish and Paraguayan Guaraní. It is the only vibrant indigenous language of South America, which is an active part of stable bilingual setting.

Haugen (1953) illustrated the connection across religious affinities, identity and language shift. Religion in bilingual or multilingual context has not been explored extensively (Spolsky, 2003). Fishman (1966) provided an overview of the contribution of religious dynamics and language loss and maintenance in the frameworks of immigration. Stewart (1968) also listed religion as one of the spheres existing for language use (p.541). Ferguson (1982) focused on different writing systems and spread of dominant religions. Ferguson (1959) referred to his previous studies on diglossia and religion. This study focused on the significance of diglossic function patterns of religious domain (Ferguson, 1959) and language planning and policy (Ferguson, 1968). Samarin (1987) studied religion in the context of a particular language use in religious domain (p. 85). Fasold (1987) also treated in the context of a language particularly associated with religious rituals and practices (p. 77-78).

Fishman (1991) postulated that language endangerment is a complex phenomenon and is imbedded in role and status assigned to the functional language domains in a multilingual and bilingual milieu having impact on marginalization of minority indigenous languages. He rationally positions the key to minority language preservation in the intergenerational transmission of the language in the home. He writes, "The road to societal death is paved by language activity that is not focused on intergenerational continuity" (1991, p. 91).

## **2.3 Language Endangerment**

We observed that multilingual societies have been multifaceted phenomena. They treat people, cultures and languages according to their standing in a hierarchy. Edwards (2004) opens his article with an extremely moralizing test of a nation's priorities, it "is to be judged by its treatment of minorities." However, there are many societies, cultures, languages

and people who need safeguards and protection to survive. They are suffering at the hands of their powerful neighbours, colonizing cultures and mainstream languages. (p. 451).

Language endangerment is a worldwide, wide-ranging and a broad-spectrum phenomenon. Language endangerment has been a major concern of many anthropologists, linguists, and language planners, sociolinguists, educationists, legislatures and eminent international organizations for last several decades: Krauss (1992, 2007); Dorian (1977); Brenzinger (1992); Matsumura (1998); Dixon (1998); Grenoble and Whaley (1998); Sakiyama (2000); Nettle and Romaine (2000); Cantoni (1997); Brenzinger (1998); Reyhner et al. (1999); Skutnabb-Kangas (2000); Tsunoda (2006); and Ravindranath(2009). Various researchers named this phenomenon variously: Craig (1997, p. 258) and Dorian (1981), Hill (1993) called it language death. Sasse (1992) termed it as language decline. Gal (1989, p. 313) and Brenzinger (1997, p. 273) called it language displacement. It was Fishman (1964, 1972) who termed this language situation as language endangerment. It primarily speaks of negative consequences of language contact at the micro or the macro level. (De Bot, 2001, p.66). According to Mesthrie et al. (2000), a language is endangered when its speakers are the last ones to speak that language (p. 245). An endangered language is the one which gradually or abruptly loses its speakers and does not remain an active tool of human communication and may vanish completely from the history of human cultures and languages. Language loss has also been discussed as a matter of degrees on a scale, as Wurm (1998) defines five levels of this process of language loss. Potentially endangered languages are those, which are not preferred by native children for communication in favour of dominant language. Moreover, children show imperfect proficiency in their native language. It becomes endangered if its youngest speakers are grown-ups and with very small number of child speakers. If only middle-aged people are the youngest speakers then this language is seriously endangered. If only few elderly people speak any language then the language is terminally endangered or moribund. Finally, language becomes dead when no one is left to speak it (p. 25). Most of these researchers believe that most of the languages spoken on the globe are facing the looming threat of extinction. Although linguists believe that there are approximately 7000



living languages spoken across the globe (Lewis et al., 2013). Sasse (1990) believed that the majority of the lost languages disappeared during five centuries. Recently, languages are vanishing at an alarming rate and speed throughout the world. Crystal (1997) depicted even more bleak state of affairs by saying that we will lose 80% of our languages some time in next century (p. 17). According to Romero (2008), death of a language is, in fact, death of a human culture, wisdom and linguistic diversity. It is a multi-faceted phenomenon. Language shift provides typology and systematic pattern of sociolinguistic variations (p. 2). The most vulnerable languages, however, are the minority languages spoken by people at the margins of the society. According to Nettle and Romaine (2000) indigenous languages are speeding up to lose as these languages and their population have been marginalized. Lewis & Simons (2010) exposed even more serious state of affairs. 457 out of the current number of 6,909 living languages stated in Ethnologue are notified as nearly extinct. But if small population becomes the parameter of language endangerment, which has been proposed by some linguists such as Hale (1992), then the present languages count globally will reduce to 50%, as there are 3,524 languages with fewer than 10,000 speakers (p. 4).

Tsunoda (2006) proposed typology of language deaths. In the first type, a language expires because of the loss of the native people speaking this language. This type of death might be caused by military conflicts, annihilation, massacre, unexpected and sudden volcanic eruption, colossal earthquakes, massive tsunami and epidemic outbreak. The second type of language loss is caused by the language shift. It occurs when speakers of a language shift from their language to another language. The most common shift ensues with the gradual Language shift (62).

### **2.3.1 Factors of Language Endangerment**

According to Tsunoda (2006), there are multiple factors of language endangerment but the major factors have been socio-economic, demographic, political, cultural, religious, ethno-historical, and sociolinguistic. According to Swadesh (1948), causes for language endangerment are “non-linguistic” (p. 235). Withdrawal from native region due to invasion,

career, territorial annexation colonization and migration possibly will lead language endangerment. This has been happening throughout the history of human language and culture. The other reasons of language loss are: thinning out and loss of the native speakers caused by exogamy, settlements, jobs in far off places, boarding training, natural or human initiated calamities and destruction of the natural habitat. Development of the means of transportation and travelling might have been one of the reasons. This displacement or frequent mobility results in endangering a culture and language (Tsunoda, 2006, p. 62). Likewise according to Skutnabb-Kangas (1998) linguicism is a set of ideologies, formations and activities, which are exploited to validate, influence, regulate and replicate an asymmetrical hierarchy of power and resources across groups based on language. She defined linguistic genocide to prohibit a language of a certain group in school and in daily contact. She associated linguicism and linguistic genocide with colonialism. It was a tool for colonial powers to enlarge and sustain colonial supremacy over their subjects. It is natural for the children not to pass on their own mother tongue to next generations. When there is discrimination against a culture and its language, children are not allowed to identify positively with their mother tongue and culture. They are generally embarrassed to identify themselves with their language, culture and community (p. 7).

Krauss (1992) termed 'cultural nerve gas' to all modern tools of culture assimilation for example current education policies, language policy and the mass media to act as predators. There is a significant role of language planning and policy to influence language practices within a specific speech community (p. 5).

The notion of language planning was made popular in 1960s by various linguists especially Haugen (1966). His predominant characterization of language planning as the social interference to influence language situation to determine role and status of different languages is quite relevant to the problem of language loss and vitality. His organisation of this process included selection of form, its codification for standardisation, implementation and enactment of these recent norms and sustained cultural nurturing of language. Kloss (1969) further subdivided this process and clarified the socio-political impact on the language

milieu of a society. He propounded two very important activities of language planning: corpus and status planning. The first activity refers to the selection of the norm and codification of the norms. Language experts and linguists accomplish this part of language planning. They compile dictionaries, develop literacy and work on orthographies. Linguists and language experts seldom undertake status planning. The purpose of status planning is making laws, adding articles and clauses in constitution of the country to recommend official status of languages. The main objective of the institutionalization of the language situation is generally to promote national solidarity. The other aims are to select a language or languages for national use and to choose orthography on historical or ideological basis and in the contexts of imperial spread. Corpus planning is generally done to fix inadequacies in communication, typically focused on ideological priority. Typically, postcolonial societies reconstructed these pre-colonial ideological imperatives. Fishman et al. (1968) supported language planning to modernize newly established nations model of one national language viewed as a sign of unification. Fishman (1991) includes the cultural composition of a population as an outlining dynamic in the language planning endeavors of a country. Three types of society were demarcated: homogeneous, dyadic/triadic and 'mosaic'. According to Lambert, dichotomic and motley societies are engrossed with status planning, whereas the uniform society has no necessity to concentrate on status planning since the main language is well-known. Instead, a uniform country would focus on corpus planning, with some concern of acquisition and dissemination planning. All such types are located on a gauge, with status planning the most direct feature of national language planning, sprung from corpus planning, acquisition and lastly dissemination planning (pp. 20-30). However, this institutionalization resulted in ethnic conflict in various postcolonial societies including Pakistan. Various groups resisted an official version of language and culture as language and culture have been correlated with social power and control. Apart from these two activities, acquisition planning is yet another crucial institutional influence. This particular language planning is about the language use in instruction and education. This is about the language policies and education policies of a nation. It is generally debated in the context of medium of instruction. Various

postcolonial societies retained languages of their imperial colonizers as their official language and language of education for so called economic interests, national security or geo-political interest (Butler, 1997, p. 112). LP discourse is mainly a body of frameworks basing its argument against the hegemonic interest of ruling elite as against marginalized cultures and languages.

It is important to understand that language planning influenced the function and position of various languages before and after independence from British colonialization in our society. Before British came to the sub-continent, the official language of the Mughals was Persian which was substituted by English and since Persian was the emblem of Muslim rule, Urdu was officially supported. Pakistan came into being on 14th of August 1947 in consequence of a political movement. Urdu became two symbols for integrating Muslims from various regions. Urdu, which later on became a tool of suppression and internal colonialization, was not the mother tongue of majority of the Muslims (Rahman, 1999, p.42).

Recently language planning initiatives have been categorized according to different governmental and executive segments and influential social groups. These three categories are: macro, meso and micro levels of language planning. The first type is concerned with 'top-down' policies at national and governmental level. Local bodies and governments undertake meso-level planning. It consists of institutions like mainstream elementary schools, and public libraries. Micro-level planning is a 'bottom-up' level. It is mainly concerned with private enterprises. It includes effort and language use of groups, households and individuals (Kaplan & Baldauf, 1997, p. 240).

Cooper (1989) propounded language planning as an instrument of social change. He referred to political personalities, religious people, armed forces and other leading public figures. Language planning is always undertaken for non-linguistic reasons. For example, revitalization of Hebrew language was to redefine a political and religious identity. The writings of Eliezer Ben Yehuda played an important role for the revitalization of Hebrew. On these foundations, collective efforts were made to use it as a medium of instruction. Eventually, in 1890s, it became a symbol national integrity. Similarly, feminist activism

impacted upon the linguistic behaviour of America in 1970s. Efforts of Eliezer Ben Yehuda in revival of Hebrew and elimination of the sexist expressions were excellent examples of bottom-up and micro-level planning. His example of standardization of French in sixteenth century by the executive, especially owing to Richelieu's efforts, presents a practical example of macro level planning (pp 43- 100).

Language planning and policies are crucial to the minority and lesser acknowledged languages throughout the world. Majority of language planning and policies have been triggering language loss by sponsoring the dominant languages. These policies proved to be counterproductive to the expansion of minority and lesser acknowledged languages. An all-inclusive and comprehensive language policy is crucial for a peaceful and culturally diverged society. After formulation of a policy, next important issue is to implement it to protect and develop minority and lesser acknowledged languages. Endangered languages can be saved, no matter how high the price rescuing these languages might be. This irreplaceable cultural heritage needs to be preserved. However, it is not an easy task. Formulation of a cost-effective, worthwhile far-reaching policy really requires experience, willingness and vision of those who are involved in policy making to weigh futuristic application of the document to the fate of these languages. However, realization of these legal documents in the role and status of minority, lesser acknowledged languages and endangered languages have been a lengthy and intricate procedure. The dichotomy between the stated declaration and practical steps always hinder the effectiveness of policy. Most of the policies merely adopt supplementary clauses on the recommendations of donor agencies and international agencies, especially, use of local and minority languages in education but these policies are never implemented. At times, these policies are framed and put to practice when tragic loss cannot be averted. Key index of efficiency of a language policy is unprompted use of a language in all the functional domains. The major limitation of these policies and planning is their inability to ensure use and transmission of these languages at home (Romaine, 2002).

Minority languages might be defined in terms of low prestige, which is because of low functional load for public usage particularly in the context of India. Thus, function load

of a language acts a tool to establish vitality and endangerment. The functional load is proportionate to the use of a language in various functional domains. In India, English is used in all public spheres such as education, law, national and international communication, commerce and administration. Nevertheless, it is a minority language in terms of number of speakers speaking it as a native language. Languages in India, like any other multilingual society, have been categorized according to the functional load of various languages. Definition of minority languages in this context needs to be redressed. The present definition in constitution and judicial rulings does not provide an all-inclusive and comprehensive description. It needs to take into account the multilingual context of this particular social context, usage pattern, the number of speakers and domination of certain languages over others (Pandharipande, 2002).

According to Paulson (1994), language shift, language maintenance and bilingualism are caused by the frequent contact of various ethnicities in a modern nation state (p. 9). Language shift and language maintenance have been two different opposite points on the vitality and language loss scales. The boundaries of language shift and maintenance are not very well defined. These boundaries range between a continuum from language maintenance and language loss. It was Fishman who started using language 'shift' to define a linguistic phenomenon for the first time in 1964 (Fase et al., 1992, p. 385). According to Fishman (1966), language shift and language maintenance are related to keeping or adjusting the usage of a language. It is a contact context with consistent and steady psychological, social or cultural dynamics in action. Endangered languages cannot be rejuvenated without recognize their functional domains, "a situation in which a speaker, a group of speakers, or a speech community continues to use its language in some or all spheres of life despite the pressure from the dominant or majority language" (Pauwels, 2004, p. 719). It is defined to be a contact situation where a minority language is partly or completely being replaced by another more dominant language. Initially formal domains of the language are replaced (Paulston, 1988; de Bot & Stoessel, 2002) and eventually it is replaced completely (Sasse, 1992, p. 13; Thompson & Kaufman, 1991, p. 100). According to Fishman (1989), it engaged on variable scale of

bilingualism with ultimately replacing a language of mutual communication. Likewise, language preservation is marked by the various levels of conflict with another hostile language. A maintained language is used in all the domains and unceasingly passed on to the next generation (Batibo, 2005, p. 102). The eventual consequence of language contact must either be constant multilingualism – that is, maintenance of the two (or more) languages in some form – or language shift, whereby the community ultimately shifts to employ a language by discarding another. Fishman (1991) describes it as a “process whereby intergenerational continuity of the heritage language is proceeding negatively, with fewer ‘speakers, readers, writers, and even understates every generation” (Fishman 1991:1). Fasold (1984) defines language shift as ‘a situation when a community shifts to a new language totally so that the old language is no longer used’ (p. 148). It is a process through which a community gradually embraces a language to substitute the one they have conventionally used for centuries. According to Mesthrie et al. (2000), a language is endangered when its speakers are the last ones to speak that language (p. 245).

According to Tsunoda (2006), there are two kinds of endangered languages: enclave languages and indigenous languages. The first kind of endangered languages are mostly migrant languages which are encircled by dominant languages but they are safer at their original home. The other kind of languages are local (Brenzinger, 1992) languages and threaten by dominant languages. The native speakers shift gradually to the dominant language (p. 117). According to Fishman (1966), in a contact situation minority language and population is always stigmatized and marginalized. Paulston (1994) supported that marginalised population has always been a target of language shift and language endangerment.

According to Fase, Jaspaert, and Kroon (1992) the frameworks of language shift, language loss, language death are employed to explain language preservation and loss. They added that the linguistic system of a dying language does not just rapidly disappear; rather it is relentlessly replaced with the language with which it is in contact. Moreover, in such a contact context, the threat of vanishing is only real for the language of the marginalized

minority group (p. 3). Vitality of a speech community has been another crucial framework and variable, which explains the linguistic identity of an ethnic group. In this scenario, marginalized minority groups stand on the lower ladder of socioeconomic parameters and expose the disparity across the power structures of a specific society.

### **2.3.2 Ethnolinguistic Vitality**

Ethnolinguistic vitality is a very important theoretic framework. Ethnolinguistic vitality is connected to linguistic identity of an ethnic group. This framework also included another theory of the same author related to speech accommodation and Tajfel's model of inter-group associations. Ethnolinguistic vitality has been defined "which makes a group likely to behave as a distinctive and active collective entity in inter-group situations" (Giles et al., 1977, p. 308). It was postulated that groups with minimum group vigor ultimately would not be able to survive as a distinct group. On the other hand, ethnic groups with vibrant vitality would be able to survive as a distinct ethnic identity. He identified various important factors indexing the status and strength of an ethnolinguistic groups. These factors play significant role in predicting the level of maintenance of a language and ingroup context: status, demography, and institutional support and control.

This factor is closely related to the vitality of the group at present and in future. Higher status of the community ensures its vital and higher status. On the other hand, lower status indicates its lesser chances to survive as a separate group. Giles et al. (1977) indicated four fundamental variables, which according to them govern the place of an ethnolinguistic group: the group's economic, social, and socio-historic status, and its language status, in and outside the borders of the ethnic group. Status of a language is also a contributing factor to shift and maintenance of a language (p. 22).

The demographic aspects denoted to the quantity of total population of the ethnolinguistic community and the dissemination of the community across the area. Ethnolinguistic vitality of the community was assumed to be increasing if this demographic variable was presented as growing. On the other hand, an ethnic community would cease to



exist eventually if this demographic aspect appeared to be decreasing. The next factor that was indicated to influence the strength of an ethnolinguistic community was institutional control and support. This feature showed to the degree of representation of an ethnolinguistic community in the institutions of a country, area, or a group. It defined two broad kinds of support: to begin with, support represented in informal institutions and secondly, support represented in formal institutions. Informal support is related to the degree to which a group structured its representation in different pressure groups, such as in industry, religion, culture and politics (pp. 20 -90). Giles et al. (1977) termed mass media, education, and government services as the formal domains of institutional support. It has been assumed that highly organized ethno linguistic communities have greater group vitality because they generally represented numerous pressure groups and thus mostly obtained better support from formal institutions.

Giles et al. (1977) has certainly postulated group vitality and ethnicity setting important parameters for evaluation of the vitality of a specific language group. Fishman (1991) proposed another seminal scale for the revitalization of all those languages which were low on the scale of ethnolinguistic vitality. This scale remained influential for evaluation of the vitality and loss of a language.

### **2.3.3 Measuring Endangerment and Vitality**

Various researchers revisited this theoretic framework time and again to gauge vitality and endangerment of a language. Sasse (1992); Wurm (1998); Brenzinger et al. (2003); Hinton and Hale (2001); Lizette et al. (2003); Spolsky (2003); Grenoble and Whaley (2006); and Lewis & Simons (2010) postulated various evaluative models. Fishman (1991) proposed a seminal scale which is known as Graded Intergenerational Disruptions Scale (GIDS). The main objective of this framework has been to revitalize indigenous language and to assess the causes of language endangerment and vitality. Fishman's main emphasis has been on intergeneration transmission of a language. According to Fishman (1991), transmission of a language to the children is crucial to the growth and loss of a language. If

they do not acquire their accessorial language, they will never be able to transmit to the next generations. It is not only the choice of the parents of minority language to pass onto their children but also the decision at societal level. “Carrots” of upward socioeconomic mobility in terms of Skutnabb-Kangas (2000) condition the stigmatized minority language speakers and other member of the society tend to develop negative attitude which Dorian (1998) defined as “ideology of contempt.”

Fishman’s (1991) typology of language endangerment has eight continuous stages. The eighth stage is the closest to total language loss. The first stage is vital and thriving language. In the last stage, only elderly members of the community still speak their language. In the next stage, only grownups of the community speak endangered language. At the sixth stage, some language transmission is taking place. The next stage although language is not taught but community still uses it. These are the stages where language can be revived without much resources and support of any dominant group. In fourth to first stage we can bring in a minority language in early education, market, job, and above all it can get a legal status. In stage three, it is used among employees. In stage two, government offices use the language having positive attitude. Lastly in stage one, advanced levels of government function the language (pp. 87-107).

The next important typology was proposed by UNESCO ad hoc experts group on endangered languages (Brenzinger et al., 2003). The UNESCO framework listed six level scales of language vitality and endangerment: safe, vulnerable, definitely endangered, severely endangered critically endangered and extinct (See Appendix – B). Drawing upon Fishman (1991), this model further scaled nine factors of vitality and endangerment of a language. There has been some more theoretical underpinning to fill in the missing operational factors in the model. It is elaborated to explain the variation within individual factors. In addition to this, the other important institutions and factors also were included expanding the scale outside home. It also ignored language development. Similarly, GIDS (See Appendix – A) did not provide the varying statuses of different languages as it has internationally i.e. eminent languages at the top of the scale but languages at the bottom of

scale are extinct (Lewis & Simons, 2010, p. 7). These nine factors access varying degrees of vitality and language endangerment. It includes number of speakers currently using a language, present and new functional spheres of language use, the mean age of native and fluent speakers, the ratio of intergenerational transmission especially to the youngest generation, attitudes of the native speaker towards their language, governmental and institutional attitudes and policies including official status and use, and materials for literacy, education and documentation. The UNESCO model operationalized these factors and proposed five point score to each of these factors for measuring the levels of vitality and endangerment (Obiero, 2010, p. 208). For this SIL (Lewis, 2005) picked up hundred languages and analysed them on this framework. The results showed that it is not only a reliable measure to assess language endangerment and vitality but also a useful method to investigate world's languages to study shift and language maintenance (p. 28).

The next important framework is EGIDS (Lewis & Simons, 2010) which is an expanded version of GIDS framework. However, it also incorporates previous UNESCO framework of Brenzinger et al., (2003). This is a 13-level model it is unique in the sense that it indexes all the languages of the world. Scale has five basic questions for evaluating the different languages. These questions are about function of identity, status of intergenerational transmission of the language, status of literacy intake, and a social profile of its function by different generations. Lewis & Simons (2010) claimed that with some minor changes in this scale it could be used to revitalize any language (p.2). Even though scale shows 10 levels but the scale presents some more subcategories that feature 13 level (See Appendix – C) level 6a and 6b correspond to GIDS level 6, likewise, 8a and 8b parallel to stage eight of GIDS. However, levels 0, 9 and 10 are new additions.

The previous sections have been focused on ascertaining the general scenario of multilingualism for the creation of hierarchical identities across various languages in a multilingual context. These sections evaluated theoretical underpinning of the study at length (Fishman, 1966, 1972, 1991, 2001). The following sections are set to present the literature on

application of this theoretical underpinning of the study in the similar studies in varying multilingual contexts.

### **2.3.4 Language Attitudes and Choices**

Language attitudes and choices are crucial to the development and loss of a language. They play a very significant role in determining the general mindset as they influence the direction of language change in a community (Bissoonauth, 2011, p. 423). People speaking different languages and dialectical varieties of the identical language may have varying attitudes and prestige. It is generally assessed on the scales of status and proficiency and to some extent on social appeal and individual integrity. Different trends have been observed in rural varieties. However, varieties spoken in metropolitans and city areas are usually linked negatively to all the factors (Ladegaard, 2000). These trends have been investigated through matched-guise tests (Lambert, 1967), this technique that has been reviewed as exposing attitudes for someone indulged in conversation rather than language itself (Edwards, 1982). Similarly, it is also established that some phonological patterns are positively linked with standardization, schooling and prestige (Papapavlou, 2001). Generally, one specific standardized accent of a language has social prestige. Prestige pronunciation is an advantage in education throughout the world (Bayard, Weatherall, Gallois, & Pittam, 2001). Attitude offers an intricate situation. It generally varies across gender (Lawson & Sachdev, 2000). Mostly, in many countries, there is one lingua franca and one dominant official language but both have different places in their national context. The attitude difference of majority and minority languages might be reflected through language planning and policies along with media projection. Australian language policies favor multiculturalism and multilingualism (Clyne, 2003). Attitudes for different accents of English have been linked less positively. A research revealed that Anglo-Australians assessed men from the UK most positively and Italian men less positively. On the other hand, most of the women assessed the immigrants higher than these men (Callan & Gallois, 1987). Recently, another research revealed that four out of five Australians chose for an opinion, which encouraged cultural assimilation rather

than cultural pluralism about non-native speakers of English (Jones, 1999). A non-native accent reveals background of a speaker. A foreign accent is an important cue to elicit. According to Jones (1999), acceptance to cultural multiplicity is lower in Australia and Great Britain as compared to America and Canada. In Canada, newly arriving immigrants are assumed to be open about the lifestyle of the country, but at the same time their distinct cultural and ethnic individuality is also recognized (Kalin & Berry, 1994). Language attitudes have been key factors for immigrant and indigenous people for learning their language. These language attitudes are positively linked to maintenance and loss of these languages. Language attitudes steer the way of students learning a language and learning outcome at school. Motivation and attitude are taken to be decisive factors for shaping up behaviors of students and thus affecting their competence and usage (Shameem, 2004).

Gardner and Lamberts' (1972) groundbreaking study on motivation for second language learning, defined two types of motivations and their contribution in influencing proficiency in a second language. Learners who want to learn a language to get a job or other practical reasons, are motivated instrumentally, on the other hand learners who want to integrate with a specific culture or language community, are driven by integrative motivation. Another problem in gauging this construct that the cause and effect cannot be established (pp. 19-90).

So far, the literature indicated positive attitude of native speakers as an indicator for maintenance of a specific language, however, the following section points to another dimension of the problematic.

### **2.3.5 Attitudes towards Language Maintenance**

A factor that has already been mentioned in the context of the Dutch in New Zealand was the attitude towards the L1 and towards language maintenance. As Ammerlaan (1996) points out, positive attitudes towards the L1 are a prerequisite for its maintenance. However, as Bennett's (1997) study revealed, a positive attitude towards language maintenance is not by itself enough to retain one's language skills, if these feelings are not put 'into action'. A

measure of the attitudes towards language maintenance in a migrant context should therefore not only include attitudes of the informants towards language maintenance but also the extent to which actions are undertaken to achieve this goal, such as encouraging children to use the L1, correcting mistakes made by children, and sending children to L1 classes.

### **2.3.6 Attitudes of the Third Generation**

Language attitudes of the third generation are crucial to language loss and development. Several researches established positive attitude of bilingual children and teenagers towards their native languages. Several studies included bilingual third generation speakers, who showed positive attitudes for their native languages. In primary and junior high school, children tend to hold positive attitudes toward the native languages. They display positive attitudes for using these languages and usually use these languages in and outside classes (Cho, Shin, & Krashen, 2004). A study conducted on children of elementary and junior high schools of Vietnamese and English in the United States revealed that most of them preferred writing reading and speaking Vietnamese languages. Another study related to Hmong-English bilingual students in the United States revealed that 88% to 96% of participants of the study in the primary and middle school students reveal their interest in maintaining their native language and also take interest in developing literacy of their mother tongue (Shin Bo, 2003). Similarly, in many other studies with some bilingual third-generation speakers revealed their strong will to retain their unique linguistic identity and maintain their language (Lee, 2002; Rivera-Mills, 2001). Likewise, a longitudinal case study, which included a native Korean child in the United States, indicated that this child equally enjoyed these languages at the beginning of school. However, he started to use English in grade 1. This change has been associated with watching television and more frequent interacting with his peers (RO & Cheatham, 2009). This change in preference was observed in the first two to three years of early school. This happens when children interact with other children using English language and this is further reinforced when they spend several hours in front of television (Oller & Eilers, 2002; Veltman, 1983). Although many bilingual children endorse

their native languages, there are several studies showing many immigrant teenagers preferring English in their group. It has been revealed that children with Mexican background showed their positive preference for English, and they revealed their positive attitudes for maintaining their native language. It is also observed that during all these seven years, they revealed strong positive attitude towards English (Pease-Alvarez, 2002). Ghuman (1991) also investigated preferences and language use of 13 to 15 years old Indian-British teenagers and study revealed that 96% teenagers identified themselves as bilingual and more than 90% indicated a desire to learn their native language. However, approximately all of the participants chose to speak English “most of the time”. In a similar study, Garcia and Diaz (1992) investigated Spanish and English speaking student of high school. The results of this study revealed that 91% endorsed English as a very important language, whereas 80% also preferred Spanish. Portes and Shauffler (1994) teenager of grades 8 and 9 found a significant inclination for English. Similarly, majority of 5000 youth belonging to diverse cultural and linguistic backgrounds revealed their inclination for English over their native languages (Portes & Hao, 1998). In another study, attitude of Spanish speaking children was linked to their proficiency in English (Hakuta & D’Andrea, 1992).

Tse (1998) indicated a pattern of gradual shift across bilingual third generation minority language speakers. He believed that during early childhood, children are immersed in a context where they remain unaware of the status of their minority languages. Gradually, these children tend to develop mixed feelings for majority language of their context and their own marginalized minority language. They may identify themselves with language and the ethnic group, or may shun its association and integrate with majority linguistic and cultural identity. This gradual shift occurs before the outset of teenage. Tse (1998) believed that age has been an important variable in this context. This language behavior has been demonstrated through one of the participants of the study, who would speak English instead of Chinese with her parents when she used to have her friend around although she and her family only spoke Chinese at home (p. 21).

According to framework of Krashen (1998), negative attitude of minority speakers towards their languages is linked with unpleasant interactions with members of their own community. These young members are ridiculed and looked down upon by the speakers who are more proficient. These negative interactions predispose young bilingual third generation speakers not only to avoid using their language but also to develop a negative attitude for it. This infrequent input or experience inhibits their proficiency of their minority language. This negative response from more proficient speakers affects the bilingual speaker emotionally and blocks their confidence and self-esteem (Krashen, 1998, p. 42). It has been established that negative feelings inhibits language fluency. It has also been proven that attitudes of minority language speakers towards language and literacy of the language may vary. A study conducted on Filipino-Australian high school students revealed that these students had positive attitudes speaking their language, but had less positive attitude for the literacy of their minority language (Smolicz, Nical, & Secombe, 2000).

## **2.4 Demographic Factors**

Numerous demographic and family factors have been pointed as very important variables of language loss and language shift in immigrant and indigenous less acknowledged language speakers. Results of various studies revealed that minority language shift has been increased when children were brought in active contact with majority language in school. Interaction with majority culture and age of minority language speakers, second generation and third generation children born and grown up in their indigenous culture, language of parents, duration of exposure and exposure age to L2, and gender of the minority language speakers have been investigated.

Results of various studies revealed that minority language and second language competence are linked with the age of minority language speaker and frequency of active interaction with the majority culture (Jia & Aaronson, 1999; Yeni-Komshian et al., 2000). Jia and Aaronson (2003) investigated a group of first generation Chinese-speaking Americans. The study revealed the age of immigrants as an important variable for language maintenance



and gradual shift. Likewise, Luo and Wiseman (2000) viewed systematic variation across third generation of Chinese bilingual speakers and their use and proficiency of English and Chinese. According to this study, those teenagers who immigrated at the age of five were less proficient in English as compared to those who immigrated before that or those were born in America. Late arrivals were reported on language competence and language usage of their minority language as compared to the early arrival. Similarly, this study showed the similar patterns of the usage frequency of majority language. Forty students have been included in this study with different ages of entry in the US. This age variation ranged from zero years to twenty years. Students were asked to self-report their proficiency, their age of arrival in the US and their usage of their minority language. The results linked proficiency and language of minority language and the age of entry of the students in the US. Students who came to the US before their 12<sup>th</sup> birthday self-reported their proficiency of minority language lower than those who came to the US after their twelfth birthday (Kim, 2004).

## **2.5 Parents and Language Choice and Use Patterns**

Language of parents has been a key variable that contributes significantly in language loss and maintenance. Researches established that marriages within ethnic and linguistic community are linked positively to native language use of children (Stevens, 1985; Stevens & Swicegood, 1987). Paulston (1994) also indicated interlingual marriages as an important factor of language maintenance. Pauwels (1985) reported the higher rate of language shift among all the communities that are higher on exogamy. According to Pendakur (1990) and Grenier (1984), marriages within speech community have been an extremely crucial factor in language shift. Pendakur (1990) termed it the most decisive factor in the case of French-English language shift in French and English-speaking communities on the bordering areas of Québec and Ontario. Harrison and Piette (1980) indicated role of mothers for Welsh-English bilingual children's language. The result revealed that mothers preferred English for their children.

Lea (2011) investigated parental ideological choices of bilingual Chinese families in Singapore. The author started his census data, which indicated English as an emerging dominant home language. The author pilot tested emerging bilingualism as the child-rearing goal of a family. The findings of this pilot study were replicated on four other families. The study revealed that these families have been maintaining “dynamic bilingualism.” Parental choice has been Mandarin at home.

Lyon (1996) investigated motivating factors for language choice in family. It featured role of father’s language and mother’s language in marriage. Findings of the study revealed that wives showed to accommodate language of their husbands. Women proved to be better second language learners. Role of father’s language has been dependent on the family setting and it reflected gender power relation in the family (p. 205). Data of the study revealed Welsh-speaking spouses’ choices of English in daily conversation with their English-speaking spouses. Language of mother may not be important part of family but has been a crucial part of child’s experiences (p. 100).

## **2.6 Language Use Pattern across Parents and Grandparents**

Tinsley and Parke (1984) highlighted the prospective significance and varied responsibility played by grandparents in family operations and child development, and hence the amount of contribution may characterize the place of grandparents in the child’s life. Grandparents pass on and transfer ethnic legacy such as their cultural distinct identity, values, family customs, and family antiquity to their grandchildren, either through the second generation or through direct interaction. According to Barresi (1987), this generation serves as family historians and transmitters of culture. This role is more crucial in minority cultures as compared to the dominant cultures. Kamo (1998) related the historian and custodian role of the grandparents to ethnic and cultural socialization of immigrant and minority culture children. These interactions taught children a lot about their culture, history and values of the group. Most importantly, as language has been a very important part of socialization, this interaction has been significant for the transmission of the language of this group. This input

of cultural connections taught them the distinct place and value of their culture. This interaction also helped them to improve their linguistic and social skills through their connection with older and more experienced people of their family (Garrett and Baquedano-Lopez 2002). It has been established that interaction across grandparents and grandchildren facilitates the process of language acquisition and language use of the children. Children living in larger families with parents, siblings or grandparents are more predisposed to develop positive attitude for learning their cultural and especially their language. This environment influences proficiency and acquisition of native language of the children. In this interaction, relationship with parents has been an important factor. They act like mediators in this interaction. Therefore, the contribution of grandparents is partly dependent on level to which second generation remains actively in contact with grandparents (Tinsley & Parke, 1984; Whitbeck, Hoyt, & Huck, 1993).

Generally, children are more proficient in their native language in combined family, living with grandparents. Some more researchers investigated these family factors and language shift. Particularly, the role of grandparents has been pointed out by existing literature. Mother tongue greatly depends on the home context. Grandparents who have little proficiency in majority language provide significant exposure of their own native language, thus the presence of grandparent in family is positively related to the intergeneration transmission and active use of the native language (Kondo-Brown, 2005). Ishizawa (2004) established that presence of three generations in a household has been positively linked to native language exposure and transfer. This explains that passing on a family language and language shift have been affected by socio-political parameters. Few studies, nevertheless, have partially supported role of grandparents for the transfer of the family language to the grandchildren. Sandel et al. (2006) compared joint families with unitary families in the urban life of Taiwan. The results showed that the process of shift of Tai-gi to Mandarin was observed slower in nuclear families as compared to joint families. Children were found to speak their minority language to their grandparents; however, the language of interaction across parents and children was not the same. The conclusion of the study noted that

grandparents had a leading role in the upbringing of the children; on the other hand, parents, siblings and peers have greater role in the choice of language as compared to the grandparents. In the western society, grandparents do not have any right or duty to influence the process of socialization of the grandchildren. The middle generation has been mediators across the first and the third generations. It suggested some more roles of grandparents in the socialization and language choice of the third generation (Cherlin & Furstenberg, 1986). Moreover, it has also been observed that just the presence of the first generation in the family was not considered enough to ensure the transmission of the heritage language. Luo and Wiseman (2000) noted that the interrelation, fondness, and reverence of the grandchildren for their grandparents were associated positively with the maintenance of their family language and with positive feeling for maintaining their linguistic heritage. These results have been in line with Garner's (1988) investigation on Swedish and Russian families in Melbourne and consistent with Sridhar's (1988) study on language shift across South Asian Indians living in New York. These studies specially noted the relationship of the first generation and the third generation as a major factor for maintaining their language in the younger generations.

Ishizawa (2004) pointed out multigenerational context as the most encouraging factor for continuous intergenerational transmission of the minority languages. The grandparents act as an important influence on the children for passing on their ancestral legacy to their grandparents. Other studies also pointed a positive relationship between grandchildren and grandparents for passing on their minority language to the grandchildren. The socio-political position of the language greatly determines the decision of a family to transmit the minority language to the next generation. Lawson and Sachdev (2004) revealed using diaries of teenagers between the ages of 12 to 15 years that these adolescents used more Bengali in the household and especially with grandparents and elderly family members. Similarly, Kondo (1998) studied language use patterns of Japanese speaking American students. These students remembered their usage of Japanese with their grandparents in their early years. One participant recalled how he used to speak Japanese to his grandmother. Another participant stated his usage of Japanese when he was in kindergarten. He would speak only Japanese with

his grandmother. Raschka, Wei & Lee (2002) also noted proficiency in minority language speaking children living with grandparents and elder relatives

## **2.7 Language Use Patterns across Siblings**

Various researches investigated the role of siblings in various contexts of language learning, bilingualism, literacy, and socialization. Gregory (2001) noted that older siblings are a source of linking the values of their ethnic group and school while playing with their younger siblings. This study was conducted in two South Asian schools in the east of London. Rindstedt and Aronsson (2002) studied the ideological position and linguistic practices of Quichua speaking community and linked subsequent language shift to this scenario. These researchers examined professed claims of the ethnic revival in light of Quichua speaking practices across the communications of the three generations, the sibling inactions and dialogues of the children during their plays. Similarly, other Studies revealed different learning experiences of monolingual children of different birth order (Barton & Tomasello, 1994; Ely Berko, & Gleason, 1995; Hoff-Ginsberg, 1998; Oshima-Takane, Goodz, & Derevensky, 1996; Pine, 1995). The first- born children receive more attention and have more opportunities of communication. Younger siblings have fewer chances to interact with caretakers and parents in the company of older siblings (Pine, 1995). Therefore, it has been observed that language development of the first-born children is higher (Hoff-Ginsberg, 1998). However, younger siblings have been noted to use higher frequency of personal pronouns in their speech (Oshima-Takane et al., 1996). They tend to display better conversational abilities; they utter unanticipated responses to take part in the family chats between parents and elder brothers and sisters (Dunn & Shatz, 1989). Another study showed that higher proficiency of Russian among the firstborn children of Russian mothers and Hungarian fathers. Younger children have been found less likely to use their native language at home eventually when they grew older and have been exposed to a majority language than their elder brothers and sisters. Generally, siblings get more quickly inclined to accept the majority language as the language of interaction (Stevens & Ishizawa, 2007). A study

revealed that Vietnamese students from grade 1 to 8 used only Vietnamese with their parents and only fifteen percent spoke only Vietnamese with their brothers and sisters (Nguyen, Shin, & Krashen, 2001). Likewise, in another study Vietnamese-American parents in California stated that their children are inclined to use only English with siblings in the family (Young and Tran, 1999). Similarly, a study in England revealed that sibling from six years to ten years spoke more frequently in English with other siblings; although parents could not speak and understand English (Pagett, 2006). Gregory and Williams (2000) also noted more frequent trend of siblings' use of English across Bangladeshi-British children while sharing books with their younger brothers and sisters. This is due to an active bilingual language growth at school and development of literacy. Similarly, British journals of teenagers indicated that English was the prevailing language while speaking to younger relatives. Kuo (1974) reported that a majority language has been a significant influence of socialization for family; however, native language in this context played a major role in socialization of the children (p. 191). In immigrant contexts, younger generations have frequent contact with the speakers of dominant language much higher as compared to their parents (Bourhis & Sachdev, 1984).

## **2.8 Language Use Patterns with Friends**

A child from minority language background is immediately exposed to the language of the majority culture after entering school age. School is generally considered the only place where children with different languages and cultural contexts interact in the same room. Very soon, they come to know about their lack of proficiency in majority language, which becomes a social barrier to develop friendships cross-culturally (Wong-Fillmore, 2000).

According to Siraj-Blatchford and Clarke (2000), school going children endeavor to speak English like their peers and a time comes when they stop speaking their native language (p. 29). After making cross-cultural friends children tend to use their native language less frequently because, most of the time, the interaction is in language that is common among

peers (Garcia and Diaz, 1992; Lawson & Sachdev, 2004). In these settings, children mostly use English, even with friends who speak their native language (Kuo, 1974).

After collecting a substantial data from a project on bilingual children and literacy, Oller et al. (2002) established that peers in school and playmates affect children's language use patterns and choices for second language. They argued that choices for language have been susceptible quickly to shift. These preferences have been inclined to settle very early in life. These changes have been reported to take place apparently due to an impact of socialization at school, and particularly as an outcome of peers' interaction in school (Oller et al., 2002, p. 95). In addition, the link between impact of peer language and home language use or second language of young-school going speakers was established (Jia & Aaronson, 2003). Another longitudinal research on Chinese-speaking children and teenagers, who were settled in the New York City age- ranged 5 to 16, was undertaken. Employing multiple methods, investigators established that participants of this research who immigrated before their ninth birthday had more friends who spoke their second language and less friends who spoke their heritage language. On the other hand, children, who immigrated after their ninth birthday, had more friends who spoke their heritage language. Most of the younger children converse with their friends in English, and display more motivation to speak English fluently to integrate with their friends. According to Feinberg (2000), motivation of a person enhances the chances "to learn the language of the groups in which they want membership" (p. 220).

Luo and Wiseman (2000) pointed out that children speaking minority language have been generally predisposed gradually to seek peer-approval (p. 319). It has also been observed that, gradually, teenagers also became inclined to choose majority language due to an increased exposure at school and community.

Raschka, Wei, and Lee (2002) scrutinized patterns of heritage language use across their social circles in Chinese speaking families in Tyneside, England. In this study, they included thirty-four children and their respective families. According to the results of this study, due to such conformity, pressures for speaking majority or minority languages have been two major factors of heritage language shift and vitality. Most of the children from

minority language background have been more predisposed to shift to a majority language because it has been frequently used language in peer circles (p. 23). Likewise, DeWaele (2000) undertook a case study on a French and Dutch speaking family and their five-year old girl. The results showed that she compelled her father not to speak French at school in front of her peers.

Chances to speak heritage languages outside the home to peers or some more heritage language speakers have been strongly linked to heritage language vitality. Making friends with children of the same language community provides safeguards to heritage language (Luo & Wiseman, 2000; Oketani, 1997). Oketani (1997) included forty-two Japanese speaking of second-generation individuals who lived in Canada with the mean age of 20 years. The study included variables of the quality, quantity, frequency of occurrence and constancy of interaction across peers using for heritage language. These variables were positively linked to heritage language skills shown on a spoken proficiency test designated for bilingual students. Results showed that Japanese students who had Japanese speaking friend did better on Japanese proficiency test. Tonami (2005) indicated that heritage language use with heritage language speakers was an important feature that contributed to the maintenance of these languages. Similarly, from the study on the language choices, language attitudes and patterns of language use across the first and second-generation Chinese speaking American teenagers, Luo and Wiseman (2000) established a positive relationship between impact of Chinese peers and development of heritage language vitality, and a negative relationship between impact of English-speaking friends and heritage language vitality. Employing regression analyses, effect from Chinese friends was the factor that predicted their proficiency collected through self-ratings tool.

Kondo (1997) conducted a language investigation in Hawaii, across second-generation Japanese speaking bilingual students. It revealed that those bilingual students who rated their heritage language less developed were actually those who had fewer opportunities for speaking their heritage language. Likewise, another sample of Mexican teenagers experienced improvement in their heritage language proficiency after their increased



interaction with monolingual speakers of Spanish (Hakuta & D'Andrea, 1992). The positive impact of peers input of heritage language was displayed by Skourtou's (2002) research that linked monolingual Greek speaking children and children of Greek origin living in Canada through the internet. After this exposure, children of Greek origin living in Canada demonstrated higher motivation to learn their heritage language (Skourtou, 2002).

## **2.9 Exposure and Use Language patterns**

Linguists are focusing upon the area of preservation of immigrant and indigenous languages throughout the globe. For this, there is a need to have a stability of exposure and use in bilingual and multilingual contexts. These languages play very important role to provide enriched bilingual cognitive linguistic experiences. These languages cultivate bilingual language proficiency across different speakers (Landry & Allard, 1992). Pearson and collaborators (1997) generated a framework for theorizing the associations between these variables in heritage languages. This framework revealed sufficient contribution as aiding use and practice by encouraging the child's comfort in their mother tongues (Pearson et al., 1997). Heritage language that receives more attention tends to become the dominant language (Pearson et al., 1997), and "more exposure contributes to greater use" (Pearson 2007, p.401). In addition to this, frequent use of heritage language, in fact, helps support language development of an individual.

It is the frequency of exposure in childhood of minority and indigenous language, which determines the proficiency of an individual. Moreover, status of the language, availability of literacy, language usage patterns and support of community are the other important factors in this regard. Grosjean's (1985) pointed out patterns of bilingual language use in different objectives, in distinct domains and interaction across different people. Likewise, Snow and Hakuta (1992) pointed out language use of bilinguals in several domains of life. They distinguish different patterns of language use in several distinct settings and situations. Language use of native language of bilingual speakers fosters discrete domains.

The language use pattern varies due to various factors. It includes their nature of interactions and location such as home or school (p. 89).

## **2.10 Gender**

Gender is a central sociolinguistic factor (Gal, 1979; Nunan, 1992; Eckert & McConnell-Ginet, 1999; Cavanaugh, 2006; Hoffman, 2006; Fader, 2007; Holmes & Meyerhoff, 2008). Initially, this variable has been examined in a narrow view, as Tudgill (1974) indicated women's tendency to use prestige variety to make up lower social standing (pp. 91-101). Lakoff (1975) also defined the language use of women with the social power deficit and categorized language of men and women as two distinct varieties of language use. Dörnyei and Taguchi also explained (2009) a similar scenario as their attitudes have been conditioned by their marginalized status and reflected through the variety of use language. The gender variation of either gender indicated the social dynamics and acts as social indicator. Thus if women have been found predisposed to use prestigious variety as compared to men it might be due to their low self-esteem in this particular social context(p. 44).

Holmes (1992) defined this particular variation as universal and as an integral part of human society. Language use patterns and structures vary across even those cultures where social divisions are less pronounced. However, unequal power dynamics and patriarchal assumption of society have been reflected via this social variable. The use of prestige variety by women to signal social power deficit has been overruled because even empowered women have this distinct language feature in their interactions. In addition to this, women have been trained to think themselves as guardians of social values and customs. This perception predisposes them to act and behave in certain ways. Moreover, most of the societies are mainly patriarchal. Women have subordinate roles to perform in almost every society of the world. Thus, their polite speech has been looked upon as non-standard as against the speech of men (p. 348).

Cavanaugh (2006) investigated a gendered disparity in Bergamo. It is a town in northern Italy. This study has been undertaken in the context of language use and gendered

ideology. This gendered disparity predisposed the community to shift from their ethnic language Bergamasco. The survey showed that local men preferred indigenous variety. On the other hand, women showed their preference for the national language Italian. This research clearly shows gender as an important factor of language shift and it clearly divides the labour in Bergamo.

The results of another study revealed that as against men women showed negative sentiments for the maintenance of Bergamasco. Likewise, unequal distribution of resources and power in a social group often affects a particular language negatively. As this gendered disparity often indirectly affects the language situation and stimulates the process of revitalization of language loss. The results of this study indicated a significant attitudinal variation across gender of two ethnic groups of Tashelhit Berber of southwest Moroccans. This study noted the same gendered variation across these mountain dwellers that ultimately affected vitality of their ethnic language (Hoffman, 2006).

Gender is another powerful factor of language shift. According to Williamson and Van Eerde (1980), men are more prone to stick to their minority languages because they mostly live in their native land. On the other hand, women have to live on their ancestral land (p. 62). As opposite to this, Williamson and Van Eerde (1980) note women are influenced by the majority language instructions of their children. Pendakur (1990) argues that educated women lead the shift, whereas men stick to their native language (p. 6).

## **2.11 Studies on Languages of Pakistan and Northern Pakistan**

Language in Pakistan has been a manifestation of dissatisfaction across the numerous cultural and indigenous groups even before its independence from the British Empire in 1947. All the steps for the formulation of a composite national culture and linguistic policies throughout its history have been concentrated on some languages not related to the majority of local indigenous population of the country (Rahman, 1999, p. 262), which offers variety of diverse cultures and ethnic identities. National language of Pakistan is Urdu. Interestingly, data revealed that Urdu as a mother tongue is spoken only by 7.57% of its population;

however, English continued to remain in power domains such as administration, higher courts, higher education and media even years after independence from the British empire. The key stakeholders have been the establishment and upper classes, which employed these languages to maintain their power and control over the masses and to sustain status-quo. In this regard, ruling elites have been characteristically represented through their control of province Punjab (Rahman, 1999, p. 1).

Providing legal safeguards to vibrant linguistic and cultural multiplicity has never been a focus of meaningful national policy. Urdu became the expression of discontentment in East Pakistan soon after its initiation (Zaheer, 1994, p. 21). Language protest became a popular demand, which pleaded national status for Bengali in 1952. *Bhasha Andolan* was termed darkest day in the political history of the country which led opening of fire on the protesters on February 21, 1952. The ruling elite of autocratic center of that time viewed this demand as a threat to the national unity of the country, finally this movement changed to separation and this demand of language activists materialized into the establishment of Bangladesh (Alam, 1991, p. 469). Due this incident, 21<sup>st</sup> February has been declared the international mother tongues' day by UNESCO. Even after that in Pakistan, local and indigenous languages have never received official patronage at the national level. The ultimate goal of this legal process is to nurture assimilation of local languages and cultures to mainstreams. These choices at the national level threatened minority and indigenous languages. These policies have negative influences not only on the native speakers of those languages but also on the speakers of mainstream languages (Rahman, 2006). Recently, a bill for uplifting status to nine indigenous languages, Balochi, Sindhi, Siraiki, Hindko, Balti, Barvi, Punjabi, Pasho and Shina, was overruled by the a standing committee of national assembly (Sultana, 2014). These decisions not only endangered the existence of minority languages and cultures but also created frustration in the country (Rahman, 2006).

Various studies have been undertaken to investigate the dwindling future of minority languages of Pakistan (Lothers & Lothers, 2010; Decker, 1992; Liljegren, 2008; Baart, 2003; Rehman & Baart, 2005; Rehman, 2011; Weinreich, 2010; Anjum, 2007; Anjum et al., 2013,

2014). Dyrud and Radloff (2011) undertook a sociolinguistic survey of Punjab. This study included 539 participants from seventeen different places of the province for nine varieties of Punjabi. These authors included a questionnaire and a wordlist (O'Leary, 1992) to investigate languages spoken in Punjab such as Punjabi in Lahore, Potohari, and Hindko. The study presented a complex language situation. This study included language use, language vitality, language identity attitude regarding national language, Urdu, mother tongue and education on the mother tongue of the participants. The results of the study showed that most of the Punjabi speaking people thought that development of Urdu meant development of Punjabi, as they believed that both languages share the same origin. The study revealed that all the participants were proficient speakers of Urdu. The results of the lexical similarity analysis revealed that all the languages spoken were considerably mutually intelligible and related as compared to Urdu, which negated the common perception of Punjabi speaking participants. Most of the participants showed positive attitude for their languages and for the transmission of their language to the next generation. The results also showed that these speakers rated Urdu higher than their native language (pp. 4- 70).

The present section included review of studies on languages of Northern Pakistan. It included volume one of Sociolinguistic Survey of Northern Pakistan (O'Leary et al., 1992). O'Leary et al. (1992) edited these volumes and various authors contributed to these five volumes. These studies provided a sociolinguistic overview of languages of Northern Pakistan. The first volume briefly introduced these languages. According to O'Leary et al. (1992), northern areas of Pakistan are culturally and linguistically rich with twenty-five distinct languages spoken in different areas of the region. Genealogically speaking, most of these languages are categorized as Indo-Aryan languages (p. xiii). All these authors used mixed methods including, interviews, language similarity test, dialect intelligibility, bilingualism, language use and attitude of these languages. First volume focused languages of Kohistan. The first chapter of this sociolinguistic survey featured Kalami Kohistani and Torwali.

According to Rensch (1992), these languages are spoken in district Kohistan of the province of KPK on the west side of the river Indus. These languages belong to Dardic branch of Indo-European languages. Kohistani has various varieties such as Kalami Kohistani, Ushojo, Gowro and Bateri. Dialect similarity and dialect intelligibility of these languages have been compared. In addition to this, bilingualism and language use and attitudes have been investigated in Swat Kohistan. In Torwali areas, Torwali has been used in all those situations where all interlocutors were Torwali speakers. On the other hand, all the speakers were found bilingual in Torwali and Pashto. Similarly, participants had positive attitudes for their language and they displayed strong attachment for Pakhtun values and religious faith. (pp. 9-62).

This volume also investigated Ushojo (Decker, 1992). This language was unclassified with almost 2000 speakers. This is also one of the Kohistani languages. Ushojo is spoken in twelve villages of upper mountainous areas of Bishigram valley, located in the east of Madyan (Lewis et al., 2014). This section included a brief overview of existing literature on this language. It featured the lexical similarity and genealogical and geographic connect with neighbouring languages. Most importantly, it also featured a brief overview of the phonology of this language. This section focused on consonant and vowel systems and tone of this language. All the Ushojo speakers were found bilingual in Pashto and Ushojo. Attitudes towards this language were also found to be positive, however, importance of mother tongue literacy in this language was not given importance (pp. 65- 79). A similar study was undertaken by Zaman (2003) who investigated Ushojo-speaking families shifting to Pashto in the hill top areas of Bishigram Valley.

Bateri is also spoken on the eastern bank of the Indus in Indus Kohistan (Lewis et al., 2014). This language has been part of this survey (Hallberg, 1992). Lexical similarity analysis showed that Bateri is distinctly dissimilar to the neighboring languages. The number of speakers has been reported to be considerably less than the neighboring languages. This language has been preserved due to its location in an isolated region. The results of this study showed that most of the men were bilingual in Pashto and Bateri. Bateri language use and

language attitude were reported to be positive across all the speakers of this language. The writer intimated that with better access to this area language vitality for this language might not remain the same (p. 140).

These studies contributed to sociolinguistic documentation of these languages, however, these authors studied these languages using limited data and thus the status of these languages could not be investigated with a representative sample. In addition to this, the tools of these were interpreted using descriptive statistics, which only described the data drawn from the responses of the questionnaires.

Rehman and Baart (2005) presented introductory investigation on a previously undescribed Kundal Shahi, a village in district Neelam of Pakistani-administered Kashmir. Only 500 active speakers presently speak this language. The study included a preliminary survey, lexical similarity analysis and a brief linguistic description. The results showed that the Kundal Shahi seemed to have descended from Shina. Similarly, the results of the initial survey also featured a changing language behavior of the speech community.

Weinreich (2010) investigated language shift of Domaakí, a minority language, spoken by a community of 350 speakers in the Nager and Hunza Valleys, Northern areas of Pakistan. According to conclusion of this study, the people of stigmatized community of Doms ('musicians') are shifting from their ancestral language due to their negative attitude as their language identity has been seen as an indicator of lower social position. Dorian (1977) also observed that low prestige has been a main reason of language loss throughout the globe. On the other hand, Rahman (2006) pointed out that state policies mainly caused negative attitudes among the speakers of these local languages in Pakistan. He argued that even though this kind of shift seems voluntary but vigorous market forces trigger it. Fishman (1991) cautioned against this situation when speakers detach themselves from their mother tongue and decide to stop the transmission of the language to the next generation for financial advantages.

These studies presented snapshots of the language situation in Pakistan. Most of these studies included a limited number of participants. The variables studied could have been

better understood with a larger sample and conclusion could have been drawn using inferential statistical tools. Here are some more contemporary examples of a major language competing with a marginalized minority lesser acknowledged language and facing competing bilingual situation. These languages and their cultures are threatened. The speakers of these languages are shifting to the dominant languages of their regions. It includes Gawri-speaking villages in upper Dir Valley. In villages, the population is in the process of changing to Pashto from their mother tongue. These speakers are shifting from their language to Pashto (Zaman, 2003; Baart, 2003). Similarly, Kalasha-speaking people who have been living in Chitral are also shifting to the regional dominant languages. Their culture and their language are unique not only from the perspective of this region but also have global appeal. Every year thousands of tourists visit their villages to participate in their summer festival and to enjoy their unique life style and cultural activities. However, these speakers are not only, gradually, leaving their culture and religion but also entirely shifting to Khowar or to Palula (Cacopardo, 1991). Anjum (2009, 2012) studied attitudinal shift of the three generations of Pothwari speakers by means of a questionnaire and used *t* test and ANOVA to draw inferences of the SPSS data. Results showed significant attitudinal shift across the three generations of the participants, similarly, family use of Pothwari speakers also showed the same tendency (Anjum et al., 2013). In another study, the SPSS data of 295 Pothwari speakers were validated and EFA revealed two factors of the questionnaire: negative attitudes and positive attitudes (Anjum et al., 2014). The present study not only included this validated scale in questionnaire but also modified, translated and validated another scale and employed in this study. In this part of study, more than 300 participants were included. It also included lexical similarity test and qualitative methods in the study. Linguistic data tried to establish the relationship of the neighboring language with Mankiyali, and presented a brief overview of Phonology of the language. Data of the interview, focus groups and participant observation was analyzed using Braun and Clarke (2006).



## CHAPTER 3

### RESEARCH METHODS AND METHODOLOGY

The present study is a part of an interdisciplinary area of research. The title of the study has been based on Ravindranath (2009) *Language Shift and the Speech Community: Sociolinguistic Change in a Garifuna Community in Belize*. It is a dissertation in linguistics presented to the faculties of the University of Pennsylvania. The present study is focused on the similar framework and similar research problem. Rehman (2011) worked on the same research problem and done it under the specific area of anthropological linguistic. On the other hand, the most famous five volumes Sociolinguistic Survey of Northern Pakistan by SIL linguists call it sociolinguistic survey. According to Himmelmann (1998), the objective of language documentation is to supply a wide-ranging record of the language practices and traditions characteristic of a given speech community especially in the context of language endangerment. He focused the importance of collection and presentation of primary data. He presented two important aspects of language documentation: observable language behavior and metalinguistic knowledge (p. 166). Moreover, Dr. Peter Austin, Professor of department of linguistics in SOAS, University of London, in my personal communication also referred to sociolinguistic documentation as an important area of language documentation.

The present study is utilizing triangulation of methods investigating language situation in village Dana. According to Perlesz and Lindsay (2003), mixed methods are needed for investigating complex phenomena such as language and culture. Use of mixed method research design was important for a better grasp of this research investigation. It is also important because only one kind of research method, source of data and theoretical paradigm were not sufficient to explore and conclude this present research. Moreover, multiple methods strategy has been applied to overcome the limitations of these methods as one method balances the shortcomings of another (Creswell, 1998). This strategy is also important to validate and confirm study data interpretation and conclusions (Fielding &

Fielding, 1986). Most importantly, it has also been a convention of this area of study to use mixed methods and combine qualitative and quantitative research methods (Merino, 1983; Waas, 1997; O’leary et al., 1992; Ravindranath, 2009; Rehman, 2010).

There has been a trend to combine or blend quantitative and qualitative research methods procedures, methods, approaches, and models into a particular investigation in social sciences (Johnson & Onwuegbuzie, 2004, p. 17). Campbell and Fiske (1959) were the first researchers to mix these methods (1959). Denzin (1978) called this blending “triangulation.” It is important to understand that these mixed method techniques not only combine quantitative and qualitative methods but also blend underlying research paradigms and doctrines associated with these methods (Creswell, Plano & Clark, 2007; Plano Clark & Wang, 2010). A paradigm is termed as a collection of interconnected assumptions concerning human society, which offer guiding philosophy and theoretic framework for the organization of the study undertaken (Filstead, 1979, p. 34). Some of the most influential research paradigms are positivism, post positivism (Popper, 1968), constructivism and critical ideological tenets (Kincheloe & McLaren, 2000; Guba & Lincoln, 1994; Pearce, 2012; Ponterotto, 2005). Positivism is directed toward understanding controlling and predicting the world around. Positivism followed methods of hard-core natural sciences, which start with rigorous research procedures of a testable hypothesis. It is based on deductive reasoning. It is directed toward objectively collecting data and analyzing data to accept or refute hypotheses. Post-positivism is, actually, a continuation of positivism. It also followed deductive reasoning and rigorous procedures of forming and testing hypotheses. The difference between these two paradigms is the understanding of the latter regarding normal everyday human perception and common sense. It is not distinctly dissimilar to scientific reasoning and common sense. On the other hand, constructivism advocates the social construction of experiences and numerous captivating and correspondingly convincing realities by acknowledging perception of participants. In addition, comprehension and knowledge is implanted inside the participant and is impossible without construction and close interaction of researcher and participant. In this approach, quantification of data is not deemed necessary. Data is recorded in the form of

words, stories and descriptions. Finally, the critical-ideological paradigm based on acknowledgement of socio-economic and political dominant forces. It reflects asymmetrical power social relations. These researchers employ quantitative and qualitative methods (Denzin, 1994, p. 509; Ponterotto, 2005). The pragmatist paradigm also mixed quantitative and qualitative methods (Tashakkori & Teddlie, 2008, p. 22).

### **3.1 Use of Inclusive and Exclusive References of the Author**

The study presented two voices of this present author to suit the requirements of the mixed methods. In the section covering quantitative results and discussion, the author was not referred to with the first person pronoun, I; however, in reporting and discussing qualitative results, the personal voice of the author was employed (Gough, 1994; Iversen, 2013).

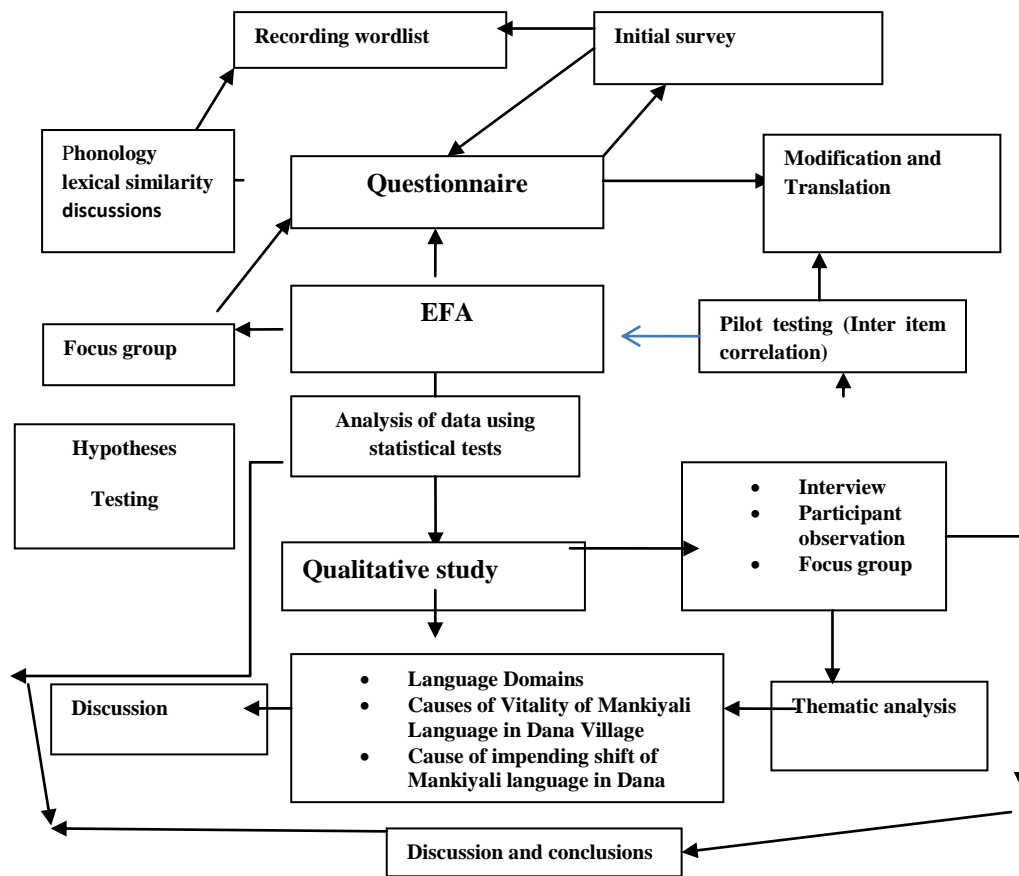


Figure 3. Methodological Triangulation

### 3.2 Theoretical Perspective of the Study

The present section is focused on the theoretical foundations of the present study. It includes the introduction of the theoretical bases, which inspired a body of literature on language vitality and language loss in the context of marginalized minority languages. It provides Fishman's (1991) *Graded Intergenerational Disruptions Scale* (GIDS). It encompasses the significance of intergenerational transmission of a language and vitality and endangerment continuum in relation to the existing functional domains and attitude of native speakers. It further includes six levels of scale proposed by UNESCO ad hoc experts group on endangered languages (Brenzinger et al., 2003). Similarly, Lewis & Simons (2010) proposed

EGIDS, which is a 13-level model. Taking an inspiration from (GIDS) these frameworks also included the existing functional domains and attitude of native speakers as imperative factors of language vitality and language loss. This section introduced these two vital variables in the light of contemporary literature at length. Finally, it shows how these imperative variables have been integrated in the present study.

The concern regarding language endangerment is focused, primarily, on the aspects, which stimulate speakers to discard their language and the societal and psychological cost of this process for the community of the speakers of a specific language. Since language is directly associated with culture, loss of language usually is escorted by social and cultural interruption. More largely, the intangible cultural legacy of the human society is reduced when a language vanishes. Secondly, this substantial attention about language endangerment identifies the concerns of the loss of linguistic multiplicity both in the linguistic and social setting and for the academia and researchers dedicated to investigate language endangerment as a tragic human experience (Lewis, 2005). The revitalization and protection of minority languages is not a fruitless cause. Successful efforts towards local indigenous language regeneration and preservation can be found around the globe. The revival of Hebrew in Israel, French in Quebec, and Catalan in Spain are some of the brilliant examples in this regard (Fishman, 1991, p. 8).

Fishman (1991) recommended a significant scale *Graded Intergenerational Disruptions Scale* (GIDS). The most significant purpose of this framework has been to revitalize marginalized minority local language and to gauge the features of language endangerment and vitality. His foremost importance has been transmission of a language to the next generation. According to Fishman (1991), transmission of a language to the children is fundamental to the expansion and loss of a language. If they do not acquire their native language, they will never be proficient to transmit to the next generation. It is not only a choice essentially for the parents of marginalized minority language to pass on to their offspring but also a social decision.

Fishman's (1991) has eight continuous stages. The eighth stage is the level closest to total language loss. The first stage is vigorous and flourishing language. In the last stage, only old members of the group still speak their language. In the next stage, only grownups of the community speak endangered language. At the sixth stage, some language transmission is taking place. In the next stage although language is not taught but community still uses it. These are the stages where language can be revived without much resources and support of any dominant group. In fourth to first stage we can bring in a minority language in early education, market, job, and above all it get a legal status. In stage three, it is used among workforce. In stage two, it is used in offices. Lastly in stage one, superior echelons of government employ the language (pp. 87-107).

Basing upon this, UNESCO ad hoc experts group on endangered languages (Brenzinger et al., 2003) proposed another framework and listed six level scales of language vitality and endangerment: safe, vulnerable, definitely endangered, severely endangered critically endangered and extinct (See Appendix – B). Drawing upon Fishman (1991). This model further scaled nine factors of vitality and endangerment of a language. There has been some more theoretical underpinning to fill in the missing operational factors in the model. It is elaborated to explain the variation within individual factors (Lewis & Simons, 2010, p.7). The next important framework is EGIDS (Lewis & Simons, 2010) which is an expanded version of GIDS framework. However, it also incorporates previous UNESCO framework of Brenzinger et al. (2003). This is a 13-level model it is unique in the sense that it indexes all the languages of the world. Scale has five basic questions for evaluating the different languages. These questions are about function of identity, status of intergenerational transmission of the language, status of literacy intake, and a social profile of its function by different generations. Lewis and Simons (2010) claimed that with some minor changes in this scale it could be used to revitalize any language

(p.2). These frameworks also incorporated the existing functional domains and attitude of native speakers as vital dynamics of language vigor and language loss.

Existing domains of a language, family use of a language and attitudes of native speakers are significant parameters of language loss and language vitality (Fishman, 1991, Brenzinger, et al., 2003; Lewis & Simons, 2010). This study has investigated existing domains of a language and family use, language attitudes of native speakers. Fishman (1972) purposed framework of language choices and different language situations. This framework primarily refers to “who speaks what language to whom and when.” This framework has focused on the use of different languages in a multilingual context. This context provides tangible locations such as home, educational institutions, religious institutions, street, playground, market, community specific events, neighbourhood, media, government, workplace, law (Tsunoda, 2009, p. 65). The most important factor in this regard has been family language use. Fishman (1991) termed family crucial for passing on any language to the next generation. Family plays the most vital role in maintenance and vitality of a language. Family is, actually, indispensable for a language (Rohani, et al., 2005).

Leading and major languages of the globe do numerous roles. English has been a leading language with worldwide usage. It is an indigenous language in numerous countries, where it does several functions. As imperialists’ language, it is achieving foremost task of supremacy and control. In this specific context, it is second or foreign communication system with multiple functions. In this context, it is language of authority and control. It is used in the administration, courts, instruction, media, and a few categories of literature worldwide (Görlach, 1991, p. 1). This operational multiplicity is associated with the language attitude (Tsunoda, 2009, p. 67).

According to Tsunoda (2009), minority indigenous languages influence rites, mores, customs, communal life, native and local occasions, folk lore, family, domestic business, informal close group communications, worship and commonality (p. 65).

Hohenthal (2003) examined operational existing domains of English and other local languages in India. This study contained domains, for example, family, friendship, neighbourhood, transactions, education, government and employment domain in a survey conducted online. It chiefly studied the language behaviors of research participants by means of an attitude-gauging tool. The outcome of the survey exposed that English is the language of power and authority, whereas indigenous languages dominate communal life, native and local occasions.

Likewise, Gal (1989) examined German and Hungarian in relational to the functional domains in an Austrian village, Oberwart. German speaking villages were encircling this village. Here, Hungarian represents intimate functional domain related to regional accomplishments, customary life and communal harmony and agricultural life (p. 316). Similarly, Rubin (1972) offered an interesting functional dissemination amongst Spanish and Paraguayan Guarani. It is the lively native language of South America, which is an active part of stable bilingual situation.

Haugen (1953) exemplified the association across religious bonds, separateness and language shift. Religion in bilingual or multilingual setting has not been investigated comprehensively (Spolsky, 2003). Fishman et al. (1966) offered an outline of the influence of religious undercurrents and language loss and preservation in the background of migration. Stewart (1968) also recorded religion as one of the domains for prevailing language usage (p.541). Ferguson (1982) concentrated on various orthographic traditions and escalated mushrooming of important religions. Ferguson (1959) referred to his former researches on diglossia and religion. This study concentrated on implication of diglossic usage configurations of religious sphere (Ferguson, 1959) and language planning and policy (Ferguson, 1968). Fasold (1987) also focused on the situation of a language mainly related to religious rites and ceremonies (p. 77-78). Edwards (2009) has examined mashrooming of Islam and growth of Arab Empire in the seventh and eighth centuries (p.101). Likewise, history presented how Christian evangelists became contributory to extend colonialism and neocolonialism. This has threatened indigenous cultures and languages all over the globe.



These Christian missionaries have performed a foremost contribution in widespread usage and promotion of European languages, and chiefly English (Pennycook, 2005). Another research was related to church relationship and its impact on language practices, distinctiveness, and language distinction among Kwara'ae speaking research sample in the Solomon Islands. In these islands, relationship of numerous churches of dissimilar sects were considered on the growth and moderation of language and their impact on language choice and modification. It was observed that members of several churches specified their separate identities not only by their choice of language but also through discourse configurations and nonverbal features of communication (Watson-Gegeo and Gegeo, 1991).

Attitudes and language have been connected and termed differently by several scholars and investigators. It is frequently described “as a way of thinking about something.” In specialized words, it is outlined as “a learnt predisposition to respond either positively or negatively to persons, situations or things.” The attitude is deemed as the emotional part of human practices. This has been a significant topic of inquiry completed by numerous scholars in the framework of picking first, second and foreign languages. Nonetheless, this proposed paradigm is not only problematical to outline but also to estimate. They may be stated as “dimensional rather than bipolar” they diverge in amounts of “favourability/ unfavourability. Attitudes make a person inclined to act in certain way, but the relationship between attitudes and actions is not a strong one. They are considered learnt, not inherited or genetically endowed and tend to persist but they can be modified by experience”. These attitudes are strikingly seen in several things: “the target language, the target language speakers, the target language culture, the social value of learning the L2, particular uses of the proposed language, and themselves as part of their own society”. Accustomed or learnt attitudes are not only vital in language progression or decline, renewal or damage but also for the position and implication of a language in society and in a person’s life (Baker, 1992, p. 8). Language attitudes are also believed to be interpretative and declarative conclusions concerning a language, its variants, and its speakers concerning endeavors at upholding, maintaining or planning a language or even towards studying and imparting it. Attitudes are deliberated as

tremendously imperative to the growth or termination of a language. They are also vital to its renewal or annihilation. Furthermore, they are very essential for sustaining the vitality of a language (Adegbija, 1994).

Attitudes are important to a specific language as they are intensely motivated by socio- economic and political aspects. Language planners should be mindful of the attitudes at the time of choosing a suitable language for development as an official or national language. In numerous countries, the official status granted to unwanted languages has triggered problems and discontent. Language attitudes are vulnerable to social and political revolutions. Language attitude can have an enormous effect on spheres such as academics (Holmes, 1992, p. 348).

Language policies frequently mirror the political goals of parliamentary bodies for the part and position of various languages in a social group. A native population continually opts for a leading language since it gives lucrative rewards. This stimulates their negative attitude for their marginalized and lesser acknowledged language.

There are specific language attitudes, which are definitely classified to attitudes concerning the language itself. Nevertheless, most commonly the notion of language attitudes incorporates attitudes of the speakers of a certain language or might be the speakers and their attitude concerning their specific mother tongue; if the description is still further extended and broadened, it can include all types of behaviors concerning language to be discussed (Fasold, 1984, p.148).

It is an attempt to display a likelihood of generating an affluent and open society by stating to the investigation of Gynan(2005) who scrutinized a substantial variation in the Guarani speaking people from negative to positive attitude as a result of amendment in language policy.

Motivations to acquire a language are very significant aspect to regulate language attitudes. In the investigation of language attitudes, as explained by Lambert and Gardener (1972), motivations are deemed important. Instrumental and integrative motivations are characteristically examined with relation to attitude study. Learning a second language in this context will need an instrumental motivation. The understanding of a language, which might be a leading language of the society, will be as a “passport to prestige and success” guaranteeing incentives and privileges to its fluent user. On the other hand, if a learner wishes to associate himself with a particular group of people by acquiring the language of that specific group, he will not only acquire the language and the culture of that group of people and will become a member of that group, this type of motivation is known as integrative motivation. Several researches have demonstrated that the integrative motivation has been more advantageous for the picking up of another language. At the same time, it has also been proven that for acquiring a second language instrumental motivation is more beneficial (Loveday, 1982, pp 17-18). It is also posited that integrative motivation characteristically inspires productive attainment of an extensive range of registers and pronunciation akin to these skills of a native (Finegan, 1999, p. 568).

The attitudes of native speakers are extremely important for any language. Tsunoda (2006) has defined three kinds of language attitudes for one’s native language and a particular language group: positive, negative and indifferent attitudes. A language can also attract positive attitudes from its speakers if it has a large number of speakers, if it performs many tasks in diverse domains and spheres. Negative attitudes for a language occur when there are no congenial and favorable feelings for the use of the language. Indifferent attitudes occur when the speakers of that language do not care for the threatening fate of their endangering and exhausting language (p. 59). According to Krashen (1998), negative attitude of minority language speakers towards their languages is connected to hostile communications with

members of their own community. These members of minority language community are ridiculed and looked down up by more fluent speakers. Due to these negative interactions, bilingual speakers not only avoid using their language but also develop a negative attitude for their mother tongue. Due to this irregular exposure to their minority language, the ability of these speakers to use their minority language is constrained. This negative attitude emotionally affects the bilingual speakers and their confidence and self-esteem (p. 42)

In addition to this, Grenoble and Whaley(1998) stated, “the subjective attitudes of a speech community towards its own and other languages are of paramount importance for predicting language shift”(p. 24). Speakers obviously ascribe significance to the language, as Hornberger (1988) gives the example of the demonstrations of Quechua speakers of Spanish in Peru. Nevertheless, whether the language is unambiguously valued or there should be a yearning of speakers to use the language as an effective tool of communication. In certain situations this is explained as the language possessing covert prestige in the group as a symbol of group identity; in others it may simply be explained as the language retaining communicative usefulness in the community.

This study has been founded on the existing functional domains and attitudes of native speakers. It included a preliminary investigation to comprehend the sociolinguistic context of Dana village. This investigation showed a competing bilingual situation and Hindko has emerged taking over minority language of Tarawara community living in the existing family domain of the community. Moreover, it hinted at the varied language attitude of the community towards Mankiyali language. This is further validated in qualitative section of study. It showed a predominant changing language attitude and behavior in all the existing domains of the language. It revealed the nature of the language use in different domains of Mankiyali in Dana village. It included family, friendship, neighborhood, religion, cricket ground, education and market. These domains revealed a lot about the lives of folks in Dana and the nature of negotiated and shifting language choices these people have in numerous domains of language use. Section focused on language domains starting from the intimate family life and gradually including community interaction and some more informal domains

such as peers, neighborhood and eventually went on to the mosque of the village, which presented more variable language use. After this, it revealed that the cricket ground has been a significant interaction of men living Dana village. This domain also exposed the importance of Mankiyali as a secret code of this community and interaction of various ethnic groups engaged in contesting to overcome one another. Domains of education and market showed variable interactions outside the boundary of the village and a compromised use of Mankiyali. These domains also established the use of Mankiyali as a secret code. In quantitative section of this study a questionnaire based on language attitude and existing functional domains has been validated and tested nine hypotheses. This part of study was based on language use with grandparents, parents, siblings, negative attitude, positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship Domain of Tarawara community living in Dana village, Bandi Shungli. Finally conclusions have been grounded on the results of language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.

### **3.3 Research Design**

This study employed a mixed method research design. It has been distributed into two main parts: quantitative and qualitative research methods. It started with personal communication with the community and other district officials to confirm presence of their distinct linguistic and cultural diversity. In this first part, the linguistic data was collected through a standard wordlist (O'Leary et al., 1992) to undertake comparison with neighboring languages and phonology of the language and initial survey was undertaken, furthermore, focus groups were also conducted. Data of this method have been employed to modify the questionnaire. Lexical and phonological analyses are based on the research model of Rehman and Baart (2005). Lexical analysis has been conducted to determine genealogical relationship

across neighbouring languages. According to Payne (1997), the common sociolinguistic distinction between a language and dialect is when speakers of two varieties understand one another immediately (p. 18). According to O'Leary et al. (1992), 80% lexical similarity is required for two varieties to be mutually intelligible (p. 20). In the light of the research tradition, it is the first step to start working on an undocumented language (Lothers and Lothers, 2010; Decker, 1992 and Rehman and Baart, 2005, Rehman, 2011). Phonological analysis is carried out as per relevant and prevailing traditions, precedence, and similar practices of this area of research (Rehman and Baart, 2003; Baart, 2005; Rehman, 2011; Lunsford, 2001; Shackle, 1976; Decker, 1991). The present study employed triangulation of quantitative and qualitative research methods. Ethnographic field techniques were chosen which are based on qualitative paradigm whereas cross sectional data was employed for quantitative method. (Creswell 1998; Creswell & Plano Clark, 2007; Tashakkori & Teddlie, 2008; Denzin, 1994; Ponterotto, 2005; Plano Clark & Wang, 2010; Johnson & Onwuegbuzie, 2004).

Qualitative part of the study employed Ethnographic research design. This research design focused on an "entire culture-sharing group" (Creswell, 1998). According to Creswell (1998), ethnographic "research design illustrates and interprets the collective and learned themes of values, behaviors, beliefs, and language" of a specific group. Ethnography research design is an interpretive, reflexive, and constructivist process. Standards of interpretation do not come from conventional scientific techniques, but from the cultural and historical influences and interactive forces of race, gender and class (p. 90). The methods used for the qualitative part of the study were focus group discussions, interviews, and participant observation. Qualitative data was investigated employing Braun and Clark (2006) to identify, explain, minimize, categorize, define and interpret the emerging pattern at semantic and latent level.

The quantitative part of this study has three phases. The first phase was completed in three parts. To begin with, the questionnaire of the study was modified and translated. After

this, the questionnaire was pretested. Finally, the questionnaire was remodified in the light of the results of pretesting and focus group discussions. After pretesting, data has been collected from the community. The second part was EFA (Exploratory Factor Analysis) in which validity and reliability of the scale and subscales were established. The third phase was the main study. In this part of the study, data was analyzed forming nine assumptions based on the variables of the questionnaire. Finally, the quantitative results were validated with data from qualitative part of the study and conclusions were drawn.

### **3.3 Ethical Considerations**

Ethical considerations in conducting research are essential. These considerations focus on matters such as uprightness, impartiality, respect for intellectual ownership, social obligation, right to privacy and non-discrimination. These considerations provide basic guidelines to the researchers. One of the most important ethical considerations in research is involved in the use of human subjects. It is important for a researcher to guarantee the protection of human subjects in research and to make sure that their human rights are not overstepped. It also includes issues of voluntary participation. The researcher should guarantee that all human subjects are deciding to contribute of their own free will and that they have been fully informed regarding the research project. Ethical standards also safeguard the confidentiality and anonymity of the human subjects (Burgess, 1989). The current study has been completed by maintaining a number of ethical deliberations. During all the stages of the study, the participants were contributing voluntarily. Collection of data started with the informed consent of the participants. This particular community fully understood research objectives, methods and the potential benefit related to this study. I also ensured the community that recorded data and information would be used only for academics and research without exposing the identity of the participants. At the most rudimentary stage, I safeguarded the privacy of my participants by employing pseudonyms. Moreover, I always respected and complied with their religious, cultural and traditional beliefs, practices and group values of the community. I understood that my presence in the community might be

taken as an accepted imposition; thus, I tried to observe all the cultural norms regarding dress code and never imposed or suggested my urbanized views and lifestyle on the community members. In the documentation of the research, I again analyzed variables such as gender, ethnicity, religious and political orientations of the group empirically and without any bias. I also tried to inform the participants for their responsibility to provide authentic information. I had been strictly told by the community not to photograph females of the community and I, precisely, followed and respected their instruction.

### **3.5 Quantitative Methods**

#### **3.5.1 Objectives**

Objectives of quantitative part of the present research are to:

1. To study the negative and positive association of dominant languages use patterns, Mankiyali in family, religious and neighborhood domain, religious domain, other languages in the neighborhood and family domain, and friendship domain.
2. To study the negative and positive associations of negative and positive attitudes, domains of language use with grandparents, parents and siblings.
3. To compare various demographic variables of family system, gender, age education, mobility, marriage pattern, bilingual and multilingual speakers in scales of the questionnaire.

#### **3.5.2 Hypotheses**

Researchers have been employing quantitative research hypotheses and objectives in quantitative investigations to shape and precisely concentrate on the goal of the research. Quantitative research questions inquire about the relationships among variables that the investigator seeks to know. They are used frequently in social science research and especially in survey studies. Quantitative hypotheses are the assumed expectations the researcher formulates about the predictable associations across variables. They are quantitative approximations of population scores grounded on data gathered from population samples. Testing of hypotheses



uses statistical techniques in which the researcher draws conclusions regarding the population (Creswell, 2007, p. 132).

4. There are positive relationships across Mankiyali in family, religious and neighborhood domains, Mankiyali in religious domain, language use across grandparents, parents and siblings and positive language attitudes, and negative relationships with negative attitudes of Mankiyali speakers.
5. There are positive relationships across dominant languages use patterns with, Hindko and Pashto in neighborhood and family domains, negative attitude and negative relationships with Mankiyali in religious domain, overall language attitudes, and positive attitude and language use with grandparents, parents and siblings of Mankiyali speakers.
6. There is a significant difference across gender in language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and Languages in friendship domain.
7. There is a signification variation across the three generations of Mankiyali speakers in language attitudes, positive attitudes, negative attitudes, use with grandparents, parents and siblings, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.
8. There is a significant difference in the families of exogamous marriages and in the families of endogamous marriages in language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.

9. There is a significant difference in bilingual and multilingual speakers of Mankiyali speakers in language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.
10. There is a significant difference in different levels of educational levels of Mankiyali speakers in language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.
11. There is a significant difference in combined and unitary families Mankiyali speakers in language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.
12. There is a significant difference across various mobility groups of Mankiyali speakers in language use patterns across grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain.

### **3.5.3 Conceptual Definition of the Variables**

#### **3.5.3.1 Language Attitudes (LA)**

This term is representing feelings and preference of the native speakers for their native languages and other languages around them. Attitudes are to be found simply in the response people formulate over a considerable time to societal contexts (Fasold, 1984, pp 147-148). Language attitudes are also taken to be ranking conclusions made about a language, its variations, its speakers, towards efforts to progress, maintain or plan a language or even

towards learning and teaching it. Attitudes are measured to be enormously essential to the growth or termination of a language. They are also vital to its renewal or annihilation.

### **3.5.3.1.1 Negative Attitude (NA) and Positive Attitude (PA)**

When a language is detected as developing, it will mostly display positive attitude of the speakers. A language might have positive attitude if a substantial number of speakers speaks it, if it perform multiple roles in different functional domains and it is used in education and has a standardized orthography to be used in power domains such as education. On the other hand, negative attitudes to a specific language happen when there are no agreeable and encouraging attitudes are seen for the function of the language (Tsunoda, 2006, p. 59).

### **3.5.3.2 Domains of Language Use Patterns**

This term has been defined as a phenomenon of using varied languages or varieties of the same language in various social contexts termed as language domains. According to Fasold (1984), domain is a choice in a bilingual/ multilingual situation where use of a specific language is more appropriate than that of other languages (p. 183). This scale measured patterns of different languages use in several domains of language function. Domains mainly included in this study are family, friendship, neighbourhood, religion education, playground and market.

#### **3.5.3.2.1 Dominant Languages Use Patterns (DLUP)**

Majority languages generally overshadow indigenous and native language use of minority language in various language domains. Language situation in a multilingual society offers complex language choices to the speakers in different domains (MacPherson & Ghoso, 2008). The present scale included family domain, occupation domain, written communication domain, strangers' communication, education domain, and friendship domain. It included Urdu, English, Hindko and Pashto.

### **3.5.3.2.2 Mankiyali in Family, Religious and Neighborhood (MFRN)**

According to Fase, Jaspaert & Kroon (1992), language use patterns within a speech community determine the vitality and endangerment of a language. Informal domains (family, neighborhood and religion) are associated with community language within a bilingual or multilingual context (Tsunoda, 2006, p. 59). The present study included Mankiyali in informal domains to investigate the pattern of use across family neighborhood and religion.

### **3.5.3.2.3 Mankiyali in Religious Domain (MRD)**

Religion has been identified as a very important source of indigenous and minority language exposure throughout the world (Pak, 2003; Park & Sarkar, 2007; Tse, 2001). Religious places have been recognized an important domain and crucial factor of the minority language use and vitality (Hinton, 1999).

### **3.5.3.2.4 Hindko and Pashto in Neighborhood and family domain (HPNFD) and Languages in Friendship Domain (LFD)**

These variables reflect multilingualism of a speech community. Peer influence is a very essential variable of language shift. This is a language situation where more than one language is used. This context creates a contact situation (Fishman, 1965, p. 76). However, balanced language use of two or more than two can be developed in a minority (Landry & Allard, 1992).

### **3.5. 3.3 Language Use in Family (LUF)**

This shows how a language is used within a family and intergenerational transmission of a language across family domain. It included three generations: paternal and maternal grandparents, parents, brothers and sisters.

### **3.5.4 Operational Definition of the Variables**

#### **3.5.4.1 Language Use in Family (LUF)**

Burhanudeen (2003); Antonini (2003); Anjum (2007) and Anjum (2013) used this scale. Anjum (2007) has translated this scale in Urdu. However, the items of the questionnaire have been furthered for the present study in the light of the focus groups, observations and pilot study. The previous version was inadequate in this particular context because of the shifting trends of exogamous marriages and gender variations. Similarly, items related to siblings also remained inadequate as language use varies across generations, genders and interlocutors (Hohenthal, 2003). It has 15 items. In this study, some items of this part were separated for the better understanding of language use and intergenerational transmission of the language. Previously, Burhanudeen (2003); Antonini (2003); Anjum (2007) and Anjum (2013) used combined items on parents, grandparent, and children. In this research, these additional items, which were related to paternal grandparents, maternal grandparents, mother, father, brothers, sisters, son and daughter, were added. This subscale has fifteen items and it scales different patterns of family language use and intergenerational transmission. Like other scales, it was a four-point Likert scale, which assessed language use and intergenerational transmission. On all 15 items, 4 is the highest score and 1 is the lowest score.

#### **3.5.4.2 Language Attitudes (LA), Negative Attitude (NA) and Positive Attitude (PA)**

Twenty items were picked up from Hohenthal (2003). These items were modified, translated, pilot tested (Anjum, 2007; Anjum & Siddiqi, 2012) and standardized and pilot tested again. The outcomes of Exploratory Factor Analysis (EFA) generated two dimensions of positive language attitudes and negative language attitudes. After the validation of the scale sixteen items were finalized through EFA, as items. 2, 3, 9 and 10 were excluded. Attitudes were ascertained with the gradations of preferences and ranges on attitude questionnaire. It was a four-point Likert scale, which gauged negative and positive attitude. On positive

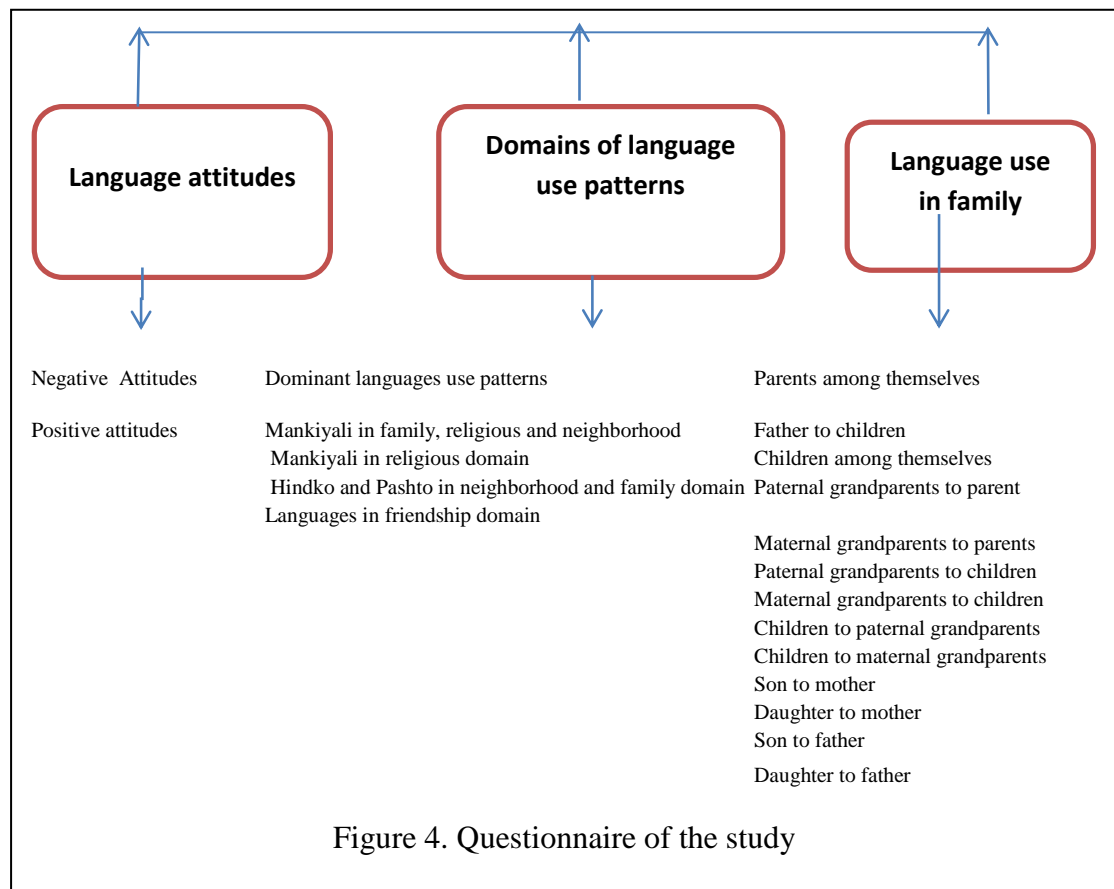
attitude, subscale 48 is the highest score and 0 is the lowest score and, likewise, on the subscale of negative attitude 0 is the lowest score and 12 is the maximum score (Anjum et al., 2014).

### **3.5.4.3 Domains of Language Use Patterns**

This part of questionnaire has items related to family, religion, friendship, neighborhood, education, government, transactions and employment domains. Most of the items have been taken from Hohenthal (2003). Some items were taken from Rehman (2011) and some other items were added after pilot testing and focus group discussions. It has following subscales:

#### **3.5.4.3.1 Dominant Languages and Language Use Patterns (DLUP)**

This subscale included items in the context of majority languages used by participants of the study. This part of questionnaire included English, which is official language of the country, Urdu is national language of the country, Pashto, is majority language of the province, and Hindko is regional majority language of this area. It has 15 items. It includes different functional domains such as family, religion, friendship, neighborhood, education, government, transactions and employment domains. It has 1-4 scoring. Like previous scales, 1 is the lowest and 4 is the highest value.



### 3.5.4.3.2 Mankiyali in Family, Religious and Neighborhood (MFRN)

In this subscale, items are measuring functional domains of Mankiyali in family, religious and neighborhood. It has 15 items and scoring is 1-4, as in other parts of questionnaire.

### 3.5.4.3.3 Mankiyali in Religious Domain (MRD)

This subscale has been developed in the light of the experts' opinion, available literature (Horowitz, 1975; Chong, 1998; Joseph, 2004; Tsunoda, 2006) and results of focus groups. This subscale has four items. It also follows scoring mentioned in the previous subscale. All the items in this scale are focused on the use of Mankiyali language in preaching religion, loudspeaker announcements of the mosque, regular prayers and Friday prayer (*Namaz-i-Jumma*).

#### **3.5.4.3.4 Hindko and Pashto in Neighborhood and Family Domain (HPNF)**

This subscale is based on language use of Hindko and Pashto in domains of neighborhood and family. It also follows the scoring 1-4.

#### **3.5.4.3.5 Languages in Friendship Domain (LFD)**

This scale is based on all the languages used across peers and acquaintances. It included Mankiyali, Pashto, and Hindko.

### **3.5.5 Translation, Adaptation and Cross Language Validation of Domains of Language Use Patterns**

Exploratory Factor Analysis has been used to categorize different variables of the scale and to study the configuration or association across variables. This measure discovers and calculated multidimensionality of a theoretical construct. It assesses the construct validity of a scale (Thompson, 2004). This section of the chapter presents the methods of translation, adaptation and cross-cultural validation of the scale of domain of language use pattern.

#### **3.5.5.1 Translation, Modification and Adaptation of Scale**

Translation of the questionnaire is a vital procedure for such an indigenous context when there is not such instrument present in the particular field of study (Harkness & Schoua-Glusberg, 1998). It has been translated and modified following committee translation approach (Brislin, 1980; Schoua-Glusberg, 1992; Acquadro et al., 1996; Guillemin et al., 1993). MCT also termed as team translation method. This translation method has two stages. In the first stage, the questionnaire was translated. In the second stage, translator and another bilingual English language teacher not only inspected translation but also fixed the discrepancies in the selected translated items and thus final version was ready for the study (McKay et al., 1996; Acquadro et al., 1996). The aim of MCT is to acquire Urdu version of the English questionnaire that is conceptually corresponding in the targeted language and culture. The emphasis was on cross-cultural and conceptual equivalence rather than on linguistic and literal equivalence. A well-established technique to accomplish this goal is to



use translations ((Harkness &Schoua-Glusberg, 1998). It was guaranteed that the translators are bilingual in both Urdu and English. The original list of questions was handed over to these bilingual experts.

### **3.5.6 Pilot Study**

Pilot study is generally undertaken to establish consistency of a questionnaire and to pretest and refine research tools (Priest et al., 1995). It, generally, tests the consistency of a questionnaire. It assesses the consistency of the construct to see if it is measuring the same construct in all the items. Inter-item correlation calculates averages of items on the questionnaire. If responses have similar answers about average patterns, then the questionnaire is considered reliable (Field, 2010, p. 677). This method is a vital element in performing an item analysis of the items of questionnaire. Inter-item correlation scrutinizes the range to which values on one item are linked to values on all the other items in a questionnaire. It specifies a measurement of item redundancy: the range to which items on a questionnaire are measuring the identical content (Cohen & Swerdlik, 2005).

#### **3.5.6.1 Participants**

A pilot study was undertaken for the cross validation of the questionnaire. The sample of this study is speakers (n= 52). The age ranged 15-65. The mean age of this sample was 29. There were 7 women and 45 men in this part of the study. Three generations of this ethnic community were part of this pilot testing.

#### **3.5.6.2 Scale**

The present study employed Likert scale. It is typically measuring attitudes. This scale has number of statements for the participants and they are supposed to agree or disagree on one of the options given on the scale. Typically, it has four or five responses: strongly agree, agree undecided, disagree, or strongly disagree. In this scale, highest score means positive attitudes and lowest score means negative attitudes (McIver & Carmines 1981, pp 22-23).

### 3.5.6.3 Procedure

This author informed the community about the purpose of this survey. A request was made to the elders of the community and all the participants to give required information to complete the questionnaire. All the participants had complete comprehension of the content of the questionnaire and informed consent before responding to questionnaire.

Table 1

Items	
1	.55**
2	<b>.15</b>
3	.56**
4	.45**
5	<b>0</b>
6	.46**
7	<b>.17</b>
8	.53**
9	.50**
10	<b>0</b>
11	.42*
12	<b>.08</b>
13	.44**
14	.34*
15	<b>0</b>
16	.34*
17	.01
18	.52**
19	<b>.32</b>
20	<b>0</b>
21	.59**
22	-.17
23	.52**
24	.41*
25	<b>0</b>
26	<b>.30</b>
27	<b>.13</b>
28	.53**
29	<b>0</b>
30	<b>.24</b>
Item Total Correlation for family domain (N= 52)	

The table 1 presented responses about family domain. Bold items were non-significant positively linked with total score of the items of the scale. Item no 21 was non-significant negatively linked with the total sum of the scale. I retained and modified the positive items to make them understandable for the participants.

Table 2

Items	
1	.558**
2	.808**
3	.476**
4	.824**
5	.706**
6	.733**
7	<b>0.29</b>
8	<b>0.17</b>

Item Total Correlation for religion domain (N= 52)

Item 1, 2, 3, 3, 4, 5 and 6 of table showed significant positive correlation with the total score. These items are high on internal consistency of the scale and I included these items for the main study; however, two remaining bold items were retained after the revision of the language.

Table 3

Items	
1	<b>0.25</b>
2	.518**
3	.312*
4	.570**
5	-0.19
6	.558**
7	.429**
8	.325*
9	.312*
10	<b>0.28</b>
11	.370*
12	<b>0.25</b>

Item Total Correlation for friendship domain (N= 52)

This table presented the inter-item correlation of the items related to the friendship domains. It shows content validity of the scale. All the items which have positive correlation have positive construct validity and on the other hand, the items which are negative and non-significant are considered as negative construct validity. Table 3 shows that item No 5 is negative and non-significant. Therefore, it was excluded from the questionnaires; however, item No 1, 10 and 12 were retained, as they had positive association with the total score for modification. Item No 2, 3, 4, 6, 7, 8, 9, and 11 had high and positive correlation with the total item score.

Table 4

Items	
1	0
2	0.21
3	.52**
4	0.31
5	.58**
6	.35*
7	0.30
8	.43**
9	0.32
10	.48**
11	.46**
12	0.31

Item Total Correlation for education domain (N= 52)

Item 1, 2 4, 7, 9 and 12 of the subscale have positive values but non-significant value, these items were retained with modification in the final version. Other items were included as they displayed positively significant values.

Table 5

Items	
1	0.152
2	.514**
3	.364*
4	.503**
5	.675**
6	.694**
7	.784**
8	.521**
9	.674**
10	.641**

Item Total Correlation for government and employment domains (N= 52)

Item 1 was modified and retained and rest of the items were included as they have a significant positive correlation with total score.

Table 6

Items	
1	0.09
2	.608**
3	.698**

Item Total Correlation for neighbourhood domain (N= 52)

Item 1 was modified and, 2 and 3 were retained for the main study.

Table 7

1	.591**
2	.690**
3	.722**
4	.788**
5	.677**
6	.771**
7	.846**
8	.842**

Item Total Correlation for language use within family domain

This table revealed the inter-item correlation of language use within family domain and transmission. This output showed a significant positive correlation with total score. This subscale was found highly reliable for the main study.

Table 8

Items	
1	.582 <sup>**</sup>
2	.626 <sup>**</sup>
3	.725 <sup>**</sup>
4	.636 <sup>**</sup>
5	.616 <sup>**</sup>
6	.683 <sup>**</sup>
7	.715 <sup>**</sup>
8	.298 <sup>*</sup>
9	-.014
10	.095
11	.370 <sup>*</sup>
12	-.061
13	.507 <sup>**</sup>
14	-.396 <sup>**</sup>
15	.675 <sup>**</sup>
16	-.610 <sup>**</sup>
17	.705 <sup>**</sup>
18	.491 <sup>**</sup>
19	.565 <sup>**</sup>
20	.580 <sup>**</sup>
Item Total Correlation of language attitude	

Table 8 revealed the item total correlation of 20 items of language attitude subscale. It has significant positive correlation with the total score. The pilot testing revealed highly significant internal consistency of this part of the instrument. Only item no. 9 revealed low

non-significant negative correlation with the total number of values except correlation was accepted with an expert opinion because of importance of the item after modification.

This section has been featuring piloting test of the questionnaire, which typically assesses consistency of a questionnaire to pilot test and improve a specific research tool (Priest et al., 1995). It tested the reliability of the questionnaire. It helped the study to refine the tool in taking decision about several items. Inter-item correlation computed average responses of items on the questionnaire. Only those items were considered reliable which were correlated to answer average patterns of this statistical procedure. Thus, this systematic technique directed the study to rephrase and restate certain items and to drop some items because these items were not correlating to the answer average patterns (Field, 2010, p. 677).

### **3.5.7 Results of EFA**

Factor analysis is an important tool that can be used in the development, refinement, and evaluation of tests, scales, and measure. Exploratory factor analysis is a very significant technique of checking dimensionality. Exploratory Factor Analysis was undertaken for configuring and decreasing the number of items of the questionnaire. Principal axis extraction technique was used as it exactly improves Hampered features and specifies multivariate normality (Briggs & MacCallum, 2003). Kaiser-Meyers-Olkin (KMO) value was employed for assessing sampling sufficiency and the Bartlett method was employed to discriminate unbiased factors, which link only with their own factor (Tabachnick & Fidell 2007). Content validity has been confirmed through the discussion of two subject experts; one of them was an MPhil scholar and the other was a college teacher. Cronbach's alpha is a test of internal consistency, i.e., how narrowly linked a set of questionnaire items is as a collection. It is believed to be a degree of measured reliability. In addition to measuring internal consistency, I have provided evidence that the questionnaire in question has been unidimensional and additional analyses have been performed. After applying Cronbach's Alpha reliability test on these five subscales, EFA was complete. The total items tested were sixty-nine. It is exploring domain patterns of language use. Overall Internal consistency of the scale for the total score was adequate to make it a reliable tool ( $\alpha = .84$ ).

The sample size was more than four times bigger than the total number of items (Field, 2010). It helped to uncover the underlying structure of a relatively large set of variables. Kaiser-Meyers-Olkin (KMO) and Bartlett's Test of Sphericity are also the measures of appropriateness of Exploratory Factor Analysis (Norris & Lecavalier, 2010). First of all Kaiser-Meyers-Olkin (KMO) was computed to analyze the sampling adequacy. Bartlett's test of Sphericity were employed to ensure the sampling adequacy ( $N = 303$ ) and after this test EFA was applied. Result of KMO (.78) which confirmed the justification of reliable factors with Bartlett test of Sphericity  $\chi^2 (2346) = 12219.623$  significant at  $p < .000$  indicated that the data is appropriate for running EFA, as correlations have been proved to be convincing enough for undertaking such tests.

Table 9

Items	1	2	3	4	5
1. My boss speaks Urdu that is why I speak Urdu with him.	<b>.789</b>				
2. I speak Urdu with my colleagues.	<b>.773</b>				
3. It is necessary to know Urdu for a government job.	<b>.772</b>				
4. In school, I have been speaking Hindko with the children from my community.	<b>.731</b>		-.435		
5. I speak Urdu with all the strangers I meet.	<b>.706</b>				
6. My boss speaks Pashto, so I speak Pashto with him.	<b>.705</b>				
7. I speak Urdu with my friends and acquaintances.	<b>.699</b>				
8. From grade one, Urdu language was language of instruction for me.	<b>.691</b>				
9. I send applications and official letters in Urdu.	<b>.686</b>	.463			
10. In school, I have been speaking Mankiyali with the children from my tribe.	<b>.683</b>	.441			
11. I speak Urdu with all my friends who speak other languages.	<b>.680</b>				
12. My boss speaks Hindko, so I speak Hindko with him.	<b>.678</b>				
13. I speak Pashto with all my friends who speak other languages.	<b>.669</b>				
14. I speak Hindko with my friends and acquaintances.	<b>.661</b>		.481		
15. I use Urdu to introduce my friends to others	<b>.660</b>				
16. From grade one, Hindko language was the language of instruction for me.	<b>.552</b>				
17. In my school, I have been speaking Urdu with the children from my community.	<b>.518</b>		-.507		
18. I speak Urdu to men of my family.	<b>.516</b>				
19. I speak Pashto with strangers.	<b>.488</b>				
20. My boss speaks English; that is why I speak English with him.	<b>.477</b>				
21. I speak Hindko to men of my family.	<b>.472</b>	-.452			
22. I use Pashto to introduce my friends to others	<b>.465</b>				-.427
23. I send applications and official letters in English.	<b>.436</b>				
24. I tell story to children in Urdu					

Continued...



Items	1	2	3	4	5
25. I speak Mankiyali to men of my family					
26. In school, I have been speaking Pashto with the children from my tribe.					
27. From grade one, Pashto language was the language of instruction for me.					
28. From grade one, Hindko language was the language of instruction for me		<b>-.657</b>		.437	
29. I speak Hindko at home		<b>-.643</b>		.499	
30. To discuss important matters of the family, I speak Hindko		<b>-.638</b>			
31. I speak Hindko to women of my family		<b>-.627</b>		.527	
32. I appeal and address my God in Mankiyali.		<b>.594</b>			
33. I speak Mankiyali to women of my family.		<b>.545</b>			
34. I speak Mankiyali with my family.		<b>.545</b>			
35. Molvi Shahib uses Mankiyali for giving instruction while teaching Quran.		<b>.536</b>			
36. To discuss important matters of the family I speak Urdu.		<b>-.498</b>			
37. My neighbours speak Mankiyali.		<b>.495</b>			
38. I speak Mankiyali at home.		<b>.480</b>			-.449
39. In my home; after namaz, I offer dua in Mankiyali		<b>.479</b>			-.422
40. I speak Urdu to women of my family.		<b>-.423</b>			-.343
41. I speak Urdu with my family members.					
42. To discuss important matters of the family, I speak Mankiyali.					
43. I speak Hindko with strangers.					
44. I speak Urdu at home.					
45. I tell story to children in Mankiyali.					
46. I tell story to children in Pashto.					
47. Preaching of Molvi Shahib is in Mankiyali language.			<b>.698</b>		
48. I speak Pashto with my family members.	.454		<b>.614</b>		
49. In my village, Language of religious instruction is Mankiyali.			<b>.592</b>		
50. I speak Pashto to men of my family.	.449		<b>.537</b>		
51. My neighbours speak Pashto.	.451		<b>.506</b>		
52. In my village, language for preaching religion is Mankiyali.		.457	<b>.483</b>		
53. Through mosque loud speaker, all announcements are made in Mankiyali language.			<b>.440</b>		
54. In my village mosque, Dua is offered after every namaz in Mankiyali.			<b>.411</b>		.401
55. In my village. after Jumah prayers dua is offered in Mankiyali.			<b>.402</b>		
56. It is necessary to know English for government jobs.					
57. In my province, it is necessary to know Pashto for a government job.					
58. I speak Pashto at home.		-.491		<b>-.534</b>	
59. My neighbours speak Hindko.				<b>.471</b>	
60. I speak Pashto to the women of my family.				<b>-.457</b>	
61. To discuss important matters of the family, I speak Pashto.				<b>-.446</b>	
62. I tell story to children in Hindko.					
63. I speak Mankiyali with all my friends who speak other languages.					

Continued...

Items	1	2	3	4	5
64. I use Mankiyali to introduce my friends to others.					<b>-.550</b>
65. I speak Hindko with all my friends who speak other languages.					<b>.524</b>
66. I speak Pashto with my friends and acquaintances.					<b>.481</b>
67. I speak Hindko with all my friends who do not understand my language.					<b>.462</b>
68. I speak Mankiyali with my friends and acquaintances.					
69. I use Hindko to introduce my friends to others.					
Eigen Values	12.462	8.427	5.680	3.825	3.231
% of Variance	18.061	12.213	8.232	5.544	4.683
Cumulative Variance	18.061	30.274	38.506	44.051	48.734

#### Factor loadings of 69 items (N = 303)

This table specified that no binary loadings were more than .31 (Costello & Osborne, 2005). Binary loading has been termed as twofold response (double barrel). These kinds of items are confusing for the participants (Field, 2010). Most of the items remain in satisfactory range other than eighteen items. Eighteen items (. 24, 25, 26, 27, 39, 40, 41, 42, 43, 44, 45, 46, 56, 57, 62, 63, 68, and 69) revealed double loading items and were excluded from the scale. On both factors, there were factor loadings less than .30, still emerging on expected factors. Other items of questionnaire were on satisfactory range and satisfying the standards of factor loading, all these items were retained in the final version of the questionnaire. Moreover, loadings below 0.3 point to inability of the participants to comprehend these items (Bowling, 1997).

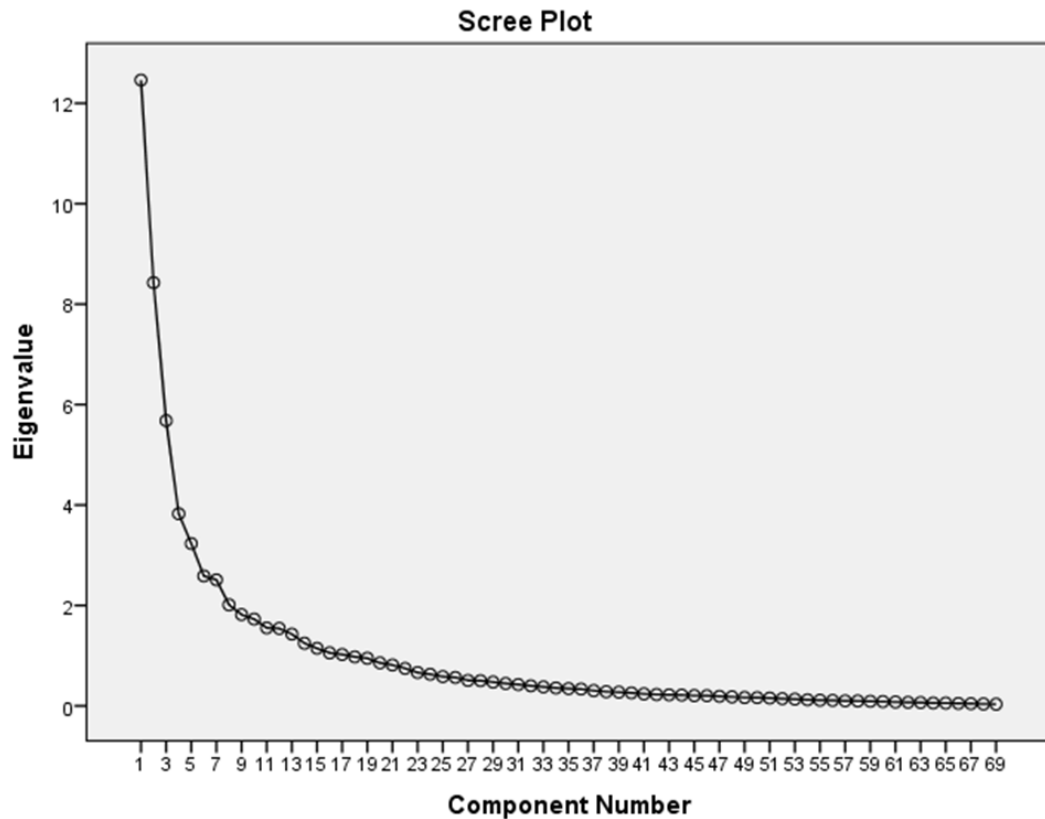


Fig. 5, Scree Plot

Originally, 13 factors were recommended with eigen values more than 1. The Scree Plot (see Cattell as cited in Kim and Muller, 1987) suggested 5 factors solution with eigen values. This analysis revealed some double loading items, therefore; I excluded these items from scale. Binary loading has been termed as twofold response (double barrel). These kinds of items were confusing for the participants (Field, 2010). Moreover, value 0.3 points to inability of participants to comprehend these items (Bowling, 1997). Other items of questionnaire were in acceptable range and satisfying the standards of factor loading, all these items were retained in the final version of the questionnaire. Originally, 13 factors were recommended with eigen values more than 1. The Scree Plot (Cattell as cited in Kim and Muller, 1987) suggested 5 factors solution with eigen values.

Exploratory Factor Analysis is used to classify different variables of the under discussion scale. Moreover, this statistical framework has been employed to study the configuration and association across variables. This procedure also calculated multi-

dimensionality of the scale. This section of the chapter presented the methods of translation, adaptation and cross-cultural validation of the questionnaire on domain of language use pattern.

### **3.5.8 Main Study**

This section offers a comprehensive account of the main study of quantitative methods. It defines numerous demographic variables contributing to the present scenario. It includes details regarding participants of the investigation, and selection processes of the participants and lastly, it offers procedures of data collection for this section.

### **3.5.9 Participants of the Study**

303 participants were included for the current investigation. These participants were native speakers of Mankiyali language. This survey included all the male and female population from 10-80 years of the village. As the age ranged from 10 to 80 years in this study, the mean age was 32 ( $M=32.33$ ,  $SD=15.07$ ). Purposive sampling was the sampling technique for this part of study.

#### **3.5.10 Selection Procedures**

As the total number of population of Dana village was 411, whole population over 9 years was part of the study. The participants of the study fell under two groups: all the inhabitants of Dana village with both parents speaking it as mother tongue, and all those residents of the village of Dana with only fathers speaking it as their native language.

### **3.5. 11 Demographic Variables**

The present study included various demographic variables. These variables index compound personal, attitudinal, socio-economic and political trends. Hence, researchers have included various analytical angles to reveal various problems related to human population (Voss, 2007). These factors have been included in major researches across all the disciplines including natural as well as social sciences such as biology, health sciences, sociology, psychology, linguistics, and sociolinguistics. Demographic variables play a major role in shift

and preservation of a language: age, gender, ethnicity, mobility and migration, population of the community, marriage patterns and geographic location (Weinreich, 1964; Lieberman, 1980; Williamson & Van Eerde, 1980; Grenier, 1984; Pendakur, 1990; Rohani, et al., 2005). These aspects are more important in the case of a minority (Pendakur, 1990).

### **3.5. 11.1 Age**

Age has been an important factor for many important researches. It is generally included in different cross-sectional studies. This variable has been employed to investigate varying language use, and attitude towards a language (Jedwab, 2000; Makukh, 2003; Hulsen, 2000; Kroef, 1977; Folmer, 1992). Literature showed shift occurs across three to four generations. Clyne (1992) explained phenomenon of shift when completely different languages surround a minority language community (p.19). Here shift has been swift and commenced from the first generation. Fishman (1991) defined age related language shift. He observed that generally complete language shift happens across three generations. Fishman's (1991) main stress has been on intergeneration transmission of a language. According to him, transmission of a language to the third generation is crucial to the growth and loss of a language. If they do not learn their native language, they will never be able to transfer it to the next generations. They consider it more advantageous to speak only a mainstream language and do not use the minority language. It is because of the high prestige of the mainstream language that parents tend to look down upon the minority language. Such attitudes can have a serious consequence for the destiny of a language. Lack of family language progression is a prime and direct reason for the language shift. In the described scenario, a minority language may diminish within two or three generations. In this particular scenario, first generation becomes bilingual, second generation is dominated by L2 and third generation comes completely monolingual in L2 (p. 6). However, Florey and Engelenhoven (2001) took this as an over-simplification of a complex phenomenon at work (p. 201). On the other hand, some of the literature suggested this pattern of language shift happening across two generations (Crawford, 1996, p. 52; Palmer, 1997, p. 273; Giles et al., 1977, p. 315). However, there is a

substantial literature that supported shift across three generations (Fishman, 1972; Lieberman & Curry, 1971; Veltman, 1983; Glick, 2000; Ishizawa, 2004; Hein, 1993).

According to preliminary survey of the study in 2012, there were 17 male individuals and 16 female individuals of the first generation (60+). The data of the main study explored this variable in detail. There were 104 female individuals and 134 male individuals of the second generation (20-59); and 67 male individuals and 73 female individuals of the third generation (0-19).

Table 10

	Frequencies	Percentage
1 <sup>st</sup> generation	17	5.6
2 <sup>nd</sup> generation	210	69.3
3 <sup>rd</sup> generation	76	25.1
Total	303	100.0

Frequencies and percentages of generations wise distribution of the participants

The table presents frequencies and percentages of three generations of Mankiyali speakers. Total numbers of participants included were 303. The first generation had 17 speakers, which were 5.6 percentage of the total sample. First generation's age ranged 8-60; whereas, the age of second generation has ranged 20-58. The total number of the second-generation participants was 210, which constituted 69.3 percent of the total participants. The third generation had 76 participants, which were 25.1 percent of total participant.

### 3.5. 11.2 Gender

Patriarchy is associated with female subservience all through human history (Rosaldo, 1974). According to Walby (1990), "the concept of patriarchy is indispensable for an analysis of gender inequality as it captures the depth, pervasiveness and interconnectedness of different aspects of women's subordination within the household, family and society" (p. 1). Gender has been a fundamental demographic and sociolinguistic variable in a number of studies on language shift (Gal, 1979; Pred, 1990; Nunan, 1992; Eckert & McConnell-Ginet, 1999; Kulick, 1998; Cavanaugh, 2006; Hoffman, 2006; Fader, 2007; Holmes, & Meyerhoff,

2008). Women face tremendous pressures in Pakistani gendered and patriarchal context. Generally, in this context, women are depicted less responsible and mentally inferior to men. Literature, textbooks, music, religion, proverbs and advertisements have been employed for promoting gendered and cultural stereotyping to strengthen patriarchal assumptions of the society (Rahman, 2000; Khan et al. 2014; Siddiqui, 2014). This context reinforces an asymmetrical power relationship where women have low literacy rate, narrowly allocated social roles, and restricted decision-making opportunities for education, occupation and marriage (Moghadam, 1992; Hussain, 1999; Qureshi, 2004; Roomi & Parrott, 2008; Lloyd et al., 2005; Lloyd et al., 2007; Rehman & Roomi, 2012). In this regard, literacy rate of male and female participants clearly reflects in disparity. Literacy rate in the community according to our preliminary survey was 65% in men and 15% in women. It is also seen in the mobility pattern and other variables of the data. The present study included 189 men and 114 women.

Table 11

	Frequency	Percent
Male	189	62.4
Female	114	37.6
Total	303	100.0

Frequencies and percentages of gender wise distribution of the participants

### 3.5.11.3 Economic Status and Occupations

Socioeconomic factors are among very significant factors to influence language vitality of an ethnic group. These include representation of the ethnic group in the most influential institutions of a country, region, or community. A community needs a substantial institutional support to help promote its language and culture (Giles et al., 1977); on the other hand, community with low socioeconomic status is predisposed to shift to a dominant language for the upward social mobility and socioeconomic gains (Gal, 1979; Fishman, 1992). According to published *Economic Survey of Pakistan* of 2012-13, per capita income was indexed  $131543 / 12 = 10962$ . Thus, the economic status of Tarawara community is relatively low. Income in this context has been a vague indicator for various reasons. This

study revealed that only 129 participants out of 303 participants reported monthly income. The participants who reported monthly income were skilled labors, teachers, government employees, skilled workers, drivers, businesspersons, and participants with private jobs. Most of the farmers did not report any monthly income. Some female informants also reported themselves as farmer and did not report any monthly income. Minimum reported monthly income was 200 Pakistani Rupees and maximum reported monthly income was 80,000 Pakistani Rupees (N= 129, mean= 13331, SD= 9123). Joint family system is prevalent in Dana and income is seen as joint family contribution rather than individual input. Health issues of this community also revealed poor quality of life and low income of these people. Most of the men, women and children appeared to be undernourished and skinny. A medical camp organized for the community confirmed that most of the health issues of the community are because of rigorous living conditions and malnutrition. The organizer added that traditional and old endogamous marriage patterns might have contributed to the poor health conditions of the community.

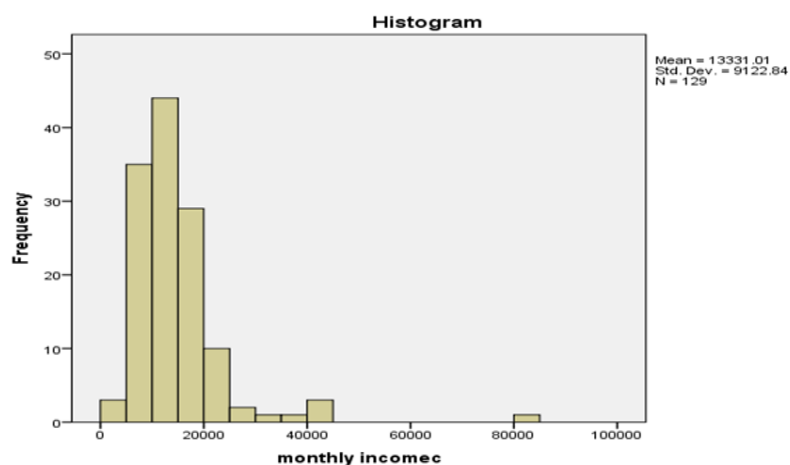


Figure 6. Monthly income wise distribution of the participants

This table shows 142 farmers who constitute 47 percent of total sample. It is important to note that both men and women report this occupation. There are 29 government employees who are 10 percent of total sample. The table also shows 41 skilled workers (carpenters, tailors, cooks, security guards). This is 13.5 percent of the total sample. It



displays 40 students who are 13 percent of the total sample. Only three women report themselves as housewives.

### 3.5. 11.4 Education

Education performs an important role for vitality and loss of a language. Speakers of dominant language are generally found high on ethno-linguistic vitality as they have institutional support to promote their languages and to introduce it in education (Giles et al., 1977). Literacy in the mother tongue reinforces cultural legacy of a specific culture.

Table 12

	Frequency	Percent
Teacher	7	2.3
Govt. Employees	29	9.6
Farmer	142	46.9
Skilled worker	41	13.5
Student	40	13.2
House Wife	3	1.0
Driver	7	2.3
Private job	6	2.0
Businessmen	1	.3
Total	276	91.1
Missing	27	8.9
	303	100.0

Frequencies and percentages wise distribution of occupations of the participants

According to Swain (1981), mother tongue instruction in the context of minority and indigenous language is more crucial. One important safeguard to language is to use it in education. Apart from this, an unfamiliar language in early education is counterproductive to the developmental needs of a child (Torrance & Olson, 1985; Lee, 1996; Baker, 2001; Cummins, 2000). However, language becomes a cultural capital and those lower on this capital have lower academic outcomes (Bourdieu, 1986).

In Pakistan, local languages and cultures have not been generally supported at national level. English and Urdu have been used in education and other domains of power such as parliament, media, and commerce and judiciary. The bilingual education reinforces

subtractive bilingualism rather than additive bilingualism (Rahman, 1999, 2006). Fishman (1971) underscored significance of mother tongue literacy as a vital safeguard of indigenous and minority languages and cultures. In multilingual societies, children from linguistic minority language background fundamentally pick the mainstream language to assimilate themselves in society and to take benefits of social elevation. In this course, not only their capacity of their mother tongue is badly compromised but also their Second language skills remain negotiated (Fillmore, 1991). Likewise, children of migrated families have presented varied trend in a competing multilingual context. Learning a mainstream language at school, they develop a higher expertise in only one language (Clyne, 2003). Policymakers and govt. machinery responsible for the execution of literacy programs often do not bear in mind social realities of marginalized minority groups. These are usually based on "deficit hypothesis." These programs often necessitate alteration of cultural practices and social milieu of the community (Auerbach, 1989).

According to the preliminary survey in 2012 of the study, overall literacy rate among women was 15 % and literacy rate in men was 65%. All the male individuals of the second and third generations were literate; whereas, only 10 percent male individuals of the first generation were literate. On the other hand, all the female individuals of the third generation were literate and 2 % female individuals of the second generation were literate; however, all the female individuals of the first generation were illiterate and could only read Holy Quran.

Table 13

	Frequency	Percent
Illiterate	104	34.3
Primary	61	20.1
Middle	33	10.9
Matric	55	18.2
Intermediate	26	8.6
Bachelor	16	5.3
Master	8	2.6
Total	303	100.0

Frequencies and percentages of level of education of the participants

This table shows the frequencies and percentages of education of the participants of the study. 34% of the participants are illiterate, 20.1% participants attended only primary school, 11% attended middle school, and 18% attended high school. Moreover, 9% of the participants reported to having completed intermediate education. 5.3% reported to having completed 14 years of education and only 2.6 % reported to having completed postgraduate education. According to data of this study, 67% women reported illiteracy. 26% reported primary education and only 3.5% reported education up to grade 8. On the other hand, 12.2 % men reported illiteracy, 15% primary school education, 15% middle school education, 29% matric, 14% intermediate, 8% BA and 4% reported education up to MA.

### 3.5. 11.5 Multilingualism

Language skills of speakers of other languages are not a threat to the vitality of a language. However, other causes such as role and status of a language, a language policy of a country, industrialization, urbanization and interaction with other cultures, its position in urban rural space, domains of language use, possibility of code switching, and possession of sustainable economic resources are crucial to its vitality and loss (Landweer, 2000). Data from the current study revealed that following was the statistics of the proficiency of different languages in the village. (Pashto 67.0 %, Urdu 59.7 % English 8 %, Hindko 100 %).

### 3.5. 11.6 Marriage Patterns

Relevant literature established that parents' marriages within community are positively linked to intergenerational transmission of a language and subsequently to children's language use (Stevens, 1985; Stevens & Swicegood, 1987).

Table 14

	Frequency	Percentage
Mankiyali	277	91.4
Pashto	6	2.0
Hindko	17	5.6
Total	300	99.0
	303	100

Frequencies and percentages of marriage patterns in Dana village

This table shows marriage patterns frequencies and percentages of marriage patterns of the Dana village. 91% participants reported inter-ethnic and linguistic marriages of their parents. Exogamic trends have also been reported, as 2.0% of the participants reported their mother to speak Pashto as L1 and nearly 6% of the participants reported their mother to speak Hindko as L1.

### 3.5. 11.7 Family System

Family system is another important variable of this study. The importance of three-generation families has been studied as an important factor of dynamic language use and intergenerational transmission of indigenous and minority languages (Fishman, 1972; Lieberman & Curry, 1971; Veltman, 1983, 1988; Glick, 2000; Ishizawa, 2004; Hein, 1993).

Table 15

	Frequency	Percent
Combined	273	90.1
Unitary	19	6.3
Total	292	96.4
Missing	11	3.6
System		

Frequencies and percentages Combined and Unitary families in Dana village

This table displays frequency and percentages of two family systems prevailing in village Dana. 90.1 % participants reported living in combined family system, whereas 6.3 participants reported living in unitary family system.

### 3.8. 11.8 Other Family Factors

Birth order and number of siblings have been linked with bilingual experience, sibling interactions and care giving, role of literacy, language use and socialization. Younger generations, in a multilingual context, are more predisposed to shift to a dominant language. Transmission of heritage language is a dynamic interaction, which involves many factors inside and outside family and inside, and outside community. It engages grandparents, parents, older siblings, younger siblings, community and other spheres of interactions such as school. In this regard, experiences of first-born child might have been different as compared to those of other siblings, here again the role of first born or older children becomes

meaningful when they act as caregivers to their younger siblings. These bilingual experiences are different for younger children of the family (Ochs, 1990; De León, 2007; Rindstedt, 2001; Ellis et al. 2002; Shin, 2005; Stevens & Ishizawa, 2007).

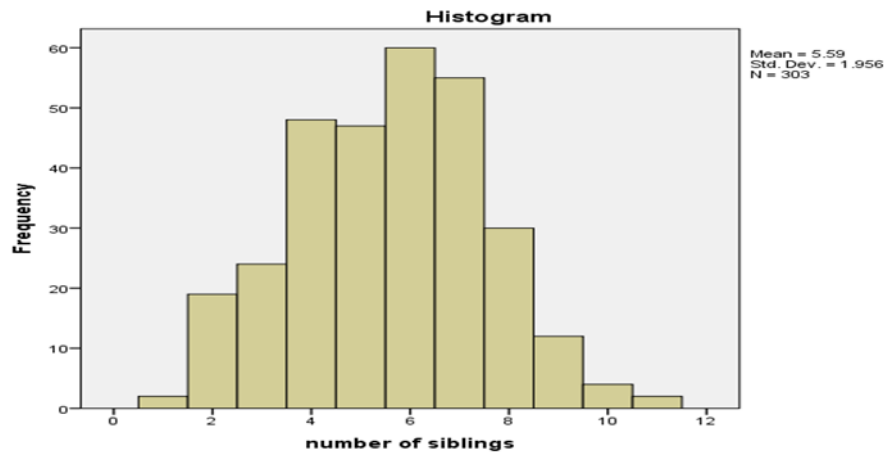


Figure 7. Number of Siblings of the participants

Data of the current study revealed that maximum number of siblings in village Dana have been 11 and minimum number of village siblings have been 1 (N=303 Mean = 5.59, SD=2). Six is the most frequently occurring number in this regard. Twenty-four participants reported three siblings. Similarly, eight siblings have been reported by 18.5% of the participants.

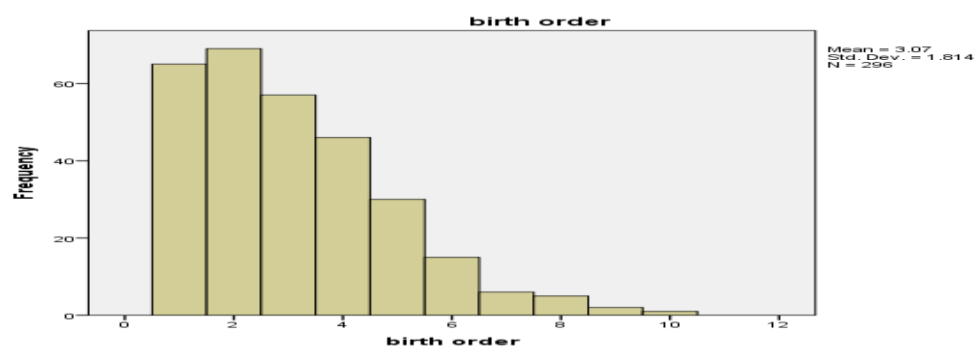


Figure 8. Birth order of the participants in their families

Similarly, data also presented birth order statistics of the participants. The data of the present study revealed that 296 participants reported this variable. Minimum limit of birth order was 1 and maximum limit was 10. It shows that 21% participants were the first-born, 23.3 were second- born, 9.3 were third born and 15.5 were fourth born children.

### 3.5. 11.9 Religion

Religion brings in new dimensions to ethnic identity, language change and language shift (Horowitz, 1975; Chong, 1998; Joseph, 2004; Tsunoda, 2006). According to data, all the participants of the study were Sunni Muslims. 95% reported themselves as Sunni Muslims, 3% participants did not report religion.

### 3.5. 11.10 Mobility and Location

Frequency and duration of staying away from native land have been generally linked to assimilation with majority language and culture (Tsunoda, 2006, p. 62).

Table 16

	Frequency	Percent
Live in Dana	254	83.8
Do not Live in Dana	28	9.2
Total	282	93.1
	303	100.0

Frequencies and percentages of participants' location

This table displays that 83% participants live in Dana. Nine % participants showed their location outside village Dana.

The data from the current study showed the frequency of weekly trips and mobility routine of the participants of Dana village. 15% of participants did not reveal any mobility. 38.5% revealed one weekly trip outside village, 20.5% showed two trips outside Dana, 8% participants showed their all seven days outside Dana, 6.2% revealed six trips per week outside Dana.

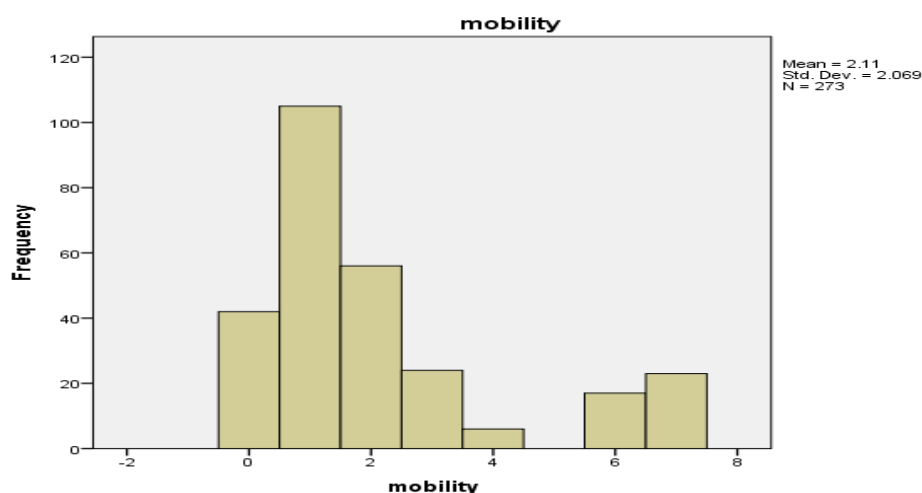


Figure 9. Mobility patterns of the participants outside the village

The data of the present study also showed pattern of travelling to different cities and towns of the people of Dana village. 215 participants reported different towns and cities. Most frequently traveled city has been Lahore (9%). Oghi has been indicated as the second most frequently visited town. As it is the nearest major town, most of the people of Dana visit this town for shopping, for hospital and for some it is workplace. Rawalpindi and Islamabad have been third most frequently visited cities (4.6%). Other cities and town visited by the participants were Karachi, Mansehra, and Bandi. The participants also indicated the nearest villages they have been travelling to: Araghania, Chamrasi, Domaka, Guldhar, Jabarh, Nawan Shehr, Rajkot, Ram Kot, Sargay, Seri, Sher Ghar, Shoshni and Thakot.

Frequency of weekly trips of people of Dana village varies across gender. 10% of men reported zero weekly trips to outside village; on the other hand, 20% of women reported to have no weekly trip outside village. Similarly, 22% of men reported to make one weekly trip outside village; in comparison to this, 54% of women reported to make one weekly visit to other places. Similarly, 21% of men reported two weekly visits to other places; unlike this, 5% women reported that they went to other places twice a week. Likewise, 11% of men reported seven trips outside village; whereas, 2 % of women make seven trips a week outside village.

The current section includes demographic variables of the study. It presents gender, education, socioeconomic status, religion, marriage patterns, family system, and mobility patterns.

### **3.5.12 Procedure**

The study started with the permission of *mallak* of the village. Similarly, permission from parents and husbands of every household, included in the study, was also sought. This community is very religious and has inhibitions for strangers. This community displayed opposition and lack of enthusiasm especially for NGOs. The frequent visits and stay of the researcher has helped to develop rapport, trust and bond with the community (Hatch, 2002). The focal person of this research has been a consistent support. He has been a constant source of communication between the researcher and the community. He provided the necessary assistance in understanding various aspects of the village. He arranged the accommodation in the village and proved helpful in organization of data collection.

The data were collected from all forty-two households of the village. It included all men and women over the age of nine years who live in the village of Dana. The questionnaire was also made easy for all illiterate women and men. For this, Urdu version of questionnaire was read out, explained to them in Hindko, and filled in by the researcher. It also included participants who have traveled and lived to other cities and remote locations for work. For data collection, the whole village was divided into three zones.

## **3.6 Qualitative Methods**

### **3.6. 1 Rationale for Qualitative Methods**

Creswell (1998, 2000) outlines qualitative research, as a survey of a development of understanding grounded on numerous methodological conventions that study a societal or human problem. The investigator shapes a multifaceted, holistic representation, examines words, states comprehensive views of participants, and steers the study in a natural context (p. 15). The present study is a cultural and critical ethnographic study. Thus, qualitative methods of present study helped researcher to comprehend the phenomenon of language shift in



naturalist settings. It employed a multiple methods approach for the collection of data. Creswell (1998) defined three major characteristics of this type of research: description of culture-sharing group, identification of themes related to how things work and naming the essential features in themes in the cultural setting and interpretation of these themes in the light of historical and cultural influences and forces like race, class and gender (p. 90). The study followed three major characteristics defined above. The present study tried to focus on holistic and understand sociolinguistic phenomenon. It explored themes within data employing Braun and Clark (2006), reported these themes, related it with past and present, etiological factors and how they are in interaction with the formation of perpetual discourse.

1. It covers a process on subjective reflection and self- conscience.
2. It provided an insight into experiences of participants. Moreover, it helped me to relate it to this particular research framework.
3. It helped to give voice to marginalized perspectives and to bring out these less acknowledged lives; moreover, it enabled me to include my perspective as a researcher.

For this research, it was essential to win the trust of the community, as this is a conservative religious oriented community. For them, it is unusual for a woman to come and live in the community. During initial visits, my husband, a professor in a university, accompanied me. This was the first step of trust building between the community and me. In the next visit, a fellow researcher, who has been a professional cricketer, accompanied me. The men of this community are cricket lovers and play cricket in a cricket ground on the outskirts of the village. They organized cricket tournaments with teams of neighboring villages. My fellow researcher played with the village team. He played very well, and helped the village team qualify for semifinal and final. Similarly, I requested a family friend, who was a doctor, to come and educate people for hygiene, health and for medical checkup. He was ready to come and he asked to organize a medical camp. For this, I had to request a local pharmacy to donate medicines. After arranging medicines, I had to look for some paramedical

staff. A villager told us that he has been working with a doctor as his assistant. I turned my room into a clinic. The day came when doctor visited the village. He checked the villagers, gave medicines and educated them on health issues and cleanliness.

Dana is located on an isolated hilltop. Thirty years ago, this community was predominantly monolingual. The nearest road is at the distance of one hour. The predominant occupation of the village is sustenance farming. Most of the first generation men and women are illiterate. Women of this community leave village only to attend funeral, weddings, visit doctor and market. Men of second generation are in government jobs and some of them are schoolteachers. These teachers tried to change the mindset of the community. All the boys and younger girls go to nearby school located at the distance of five kilometers and only recently, girls from this village have begun to be enrolled in grade six, as Nawahshahr boys' school has been upgraded now from primary to middle school.

### **3.6.2 Research Questions for Qualitative Method**

1. What are the existing domains of use patterns and how do they show the trend of competing bilingual and multilingual speech behaviors?
2. What are the factors of language maintenance, and how these factors have been contributing to preserve this language in Dana?
3. What are the causes of language shift, and how these factors are contributing to changing bilingual and multilingual speech behaviors?

### **3.6. 3 Data Collection**

Data of this study have been collected from a number of sources: semi-structured interviews, focus groups, participant observation and data through elicitation. Given the multifaceted setting of language shift, the sources used for collecting data were wide-ranging.

The participants for this part of research have been identified with the help of a gatekeeper. This kind of research generally employs gatekeepers to help investigator for achieving access and developing rapport and trust with the community (Hatch, 2002).

The gatekeeper belonged to the community that is the focus of this study. The gatekeeper and investigator had several discussions and meetings about the appropriate participants required for this study and coordination for focus groups. The gatekeeper identified and contacted all those community members. He also asked for their consent to participate in the study. He scheduled meetings with families and individuals for the researcher. This helped me to conduct interviews, focus group, participant observation and record data.

### 3.6.4 Focus Groups

Interviews and focus groups have been very popular research methods across academia (Edley & Litosseliti, 2010). Recently, focus group method has been employed in various studies (Lederman, 1990; Myers, 1998; Powell & Single, 1996). Focus groups have

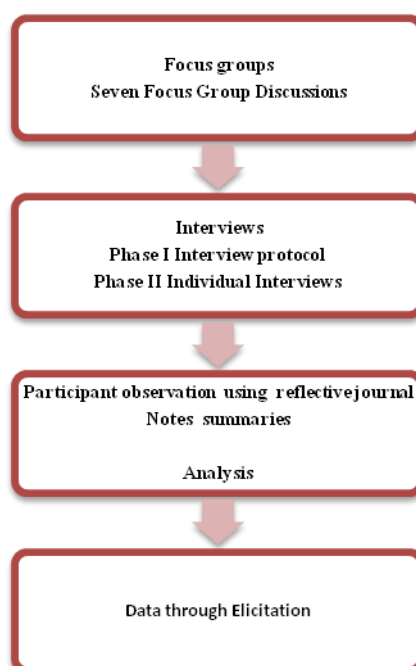


Figure 10 Qualitative methods

been developed as a substitute to traditional interviews. This method depends upon a set of questions for every group (Kruege, 1994). Focus groups maximize communication in a group in the process of data collection (Kitzinger, 1995). Focus groups are used for designing strategies, analyzing needs, assessing programs and facilities. This method is extremely

valuable for it offers information about opinions, approaches, and attitudes of clients of a specific program. Focus groups, generally, consist of not less than five participants. These techniques are employed for specific research purposes and for the collection of qualitative data. It is generally based on a structured direction of the researcher (Krueger, 1994, p. 9).

The main goal to conduct focus group was to collect data for modifying scale of language use patterns. Secondly, this method is also employed for answering research questions of qualitative methods of the study. Thirdly, this method was employed to access the first hand knowhow about the local language setting in Dana. These focus group discussions were categorized according to ages and gender of the participants. There were total seven focus group discussions. The participants of the first three groups belonged to three generations of male inhabitants of Dana village. Similarly, the other four groups belonged to three generations of female inhabitants of Dana village. Each focus group comprised of 6-9 individuals. The efforts were made to have as homogenous groups as possible. Focus groups guides were prepared for all the groups according to literature review. Every focus group continued until the information came to the point of saturation. A fellow male researcher, Aqeel, who has been a first class cricket player, conducted all the focus group discussions with male participants. He has been trained for conducting focus group discussions. He had full knowledge of my research problems. Before conducting these focus group discussions, we planned these sessions 6 to 8 weeks realistically before going to the field. It included identification of the participants, estimation of the number of participants required for each group discussion, and questions asked in these discussions. I acted as a facilitator in all the focus group discussions with male participants. His cricket created a strong bond between him and the community. It was also important for acquiring reliable data from the men as being a man and a cricketer, he was able to break the barrier which I, being a woman was unable to do; moreover, it is generally suggested to have a male focus group moderator for investigating such communities (Krueger, 1994, p. 22).

### **3.6.5 Semi -Structured Interviews**

Interviews have been developed as an important research method across academia (Potter & Hepburn, 2005; Wray & Bloomer, 2006). According to AcMcCracken (1988), an interview technique employed in a study is generally based on prompts or probes that provide shape to the interaction and let the participants express themselves. Interview format used in this study allowed a natural sequence and unprompted remarks. However, when participants did not understand issues under discussion, the researcher used prompts and probes. This format permitted the participants of the research to provide information with freedom, make corrections, restate something and deviate from the main format. There were different groups of interviews: interviews with elders of the community, interviews with the second and third generation male and female inhabitants of the village. All the interviews had different foci, as every interview was based on the findings of the previous interview. These interviews started with rapport building and ethics protocol. At this stage, these participants were informed about the nature of the study and their voluntary participation. These interview were recorded in audio form. In these interviews, I also took notes and directed the participants to provide in depth details on the areas. The notes and recordings were reviewed after every interview. I took fourteen interviews for this study. Six males of three generations and seven females were part of these interviews. Apart from these interviews, there was one more interview taken from Hindko speaking man from Tarawara community of Shoshni village. It helped researcher to understand emerging themes and to amend the format of the interview. I recorded all the interviews. The researcher transcribed all the interviews. Emerging themes and categories were coded.

### **3.6.6 Interview Protocol**

An interview protocol has been employed as an important technique to streamline interviews. It is not just a list of question for interviews. It proves a procedural guideline. It is an expansion of method and organization of the interviews. It is a script of possible questions in the beginning of an interview and conclusion, questions for interviewer for the specific information. This technique helps a researcher to navigate through the interview (Jacob & Paige Furgerson, 2012, p. 2).

These interview protocols also provided a general framework to the focus group discussions. All questions included in these interview protocols were based on the research problem of the study. Moreover, the questions included in the interview protocol were grounded on the relevant literature, focus groups, interaction with the community and semi-structured interview of Rehman (2011) and O’Leary et al. (1992). Most of the questions were open-ended and easy to mold according to the situation. It started with the basic information about the interviewee. This protocol included important questions, which explored various angles of the research.

### **3.6.7 Participant Observation**

Observation is central to scientific inquiry (Babbie, 2007, p. 6). In this research technique, researchers attempt to engage themselves in a context and try to be part of the community being examined, in order to comprehend the localized meaning of the participants in different situations (Myers, 1999). The study started in 2012. I started frequent visits to this village. I remained with community, observed them and participated in various occasions such as a wedding, a cricket tournament and annual corn and grass cutting. I have been observing other parts of the community such as changing religious trends under the influence of religious preaching of a particular sect. Relatively longer stay and frequent visits made me a familiar as part of the community. My dress and lifestyle were similar to other village women. I was living with a family and during this stay tried to follow the norms of the family and community. Thus, I became unobtrusive to the community. This method helped this author to build rapport with the participants of the study. This method provided plenty of opportunities to undergo a wide range of experiences, informal chitchats and interactions with the people of this community. These interactions and observations were summed up on reflective journal for further analysis to unearth the embedded themes according the framework of Braun and Clarke (2006).

### **3.6. 8 Reflective Journal**

Morrow and Smith (2000) emphasized the importance of note keeping and maintaining a reflective journal. According to them, this technique increases rigor to qualitative research. Reflective journal and field notes have been an important data collection technique. The journal permits the investigator to label and pinpoint certain important points

and opinions about various aspects of the research during fieldwork. This technique has been an important way to organize the research process of the present study. In all the methods employed in the study, reflective journal and note keeping helped to plan, reflect, anticipate and conclude research process.

### **3.6.9 Data Through Elicitation**

A very important field method for linguistic study is elicitation. According to Mosel (2012), elicitation is assembling linguistic data by requesting native speakers of subject language to say words, phrases or sentences. Data of this nature serve to carry out an analysis that can serve as data for a specific linguistic phenomenon (p. 12).

The linguistic data for this research has been collected through elicitation. For this purpose, a standard wordlist has been employed. It was a translated wordlist employed by Rehman (2011) from O'Leary et al. (1992). This word list has been recorded to determine genetic relationship with neighbouring language. It consisted of core vocabulary items and some short sentences. This word list has been recorded from four elderly Mankiyali male speakers. This has been an important technique for the collection of linguistic data (Chelliah & De Reuse, 2010; Crowley, 2007; Bower, 2008). The researcher read out vocabulary items in Hindko and Urdu. The respondents were asked to produce Mankiyali equivalent words twice. Following were the objectives of this technique:

- 1 The present study is directed to ascertain genealogical affiliation with Hindko, Gujarati and Ushoj, Gowro and Batori. This will conclude the mutual intelligibility among these languages, which is the first step for studying unexplored languages. The general sociolinguistic similarity between a language and dialect is when speakers of two varieties comprehend one another instantly, therefore, this analysis has been vital.
- 2 Another purpose of the study was to analyze the phonological overview of Mankiyali. This will help to develop the writing system of the language for the development of literacy of the language in future.

The present study used mixed methods to explore this complex problem and tried to provide justification of this strategy. Ethnographic field techniques and cross sectional techniques were selected for qualitative paradigm and quantitative paradigm correspondingly.

## **CHAPTER 4**

### **A FIRST LOOK AT MANKIYALI LANGUAGE**

The present chapter is based on the preliminary data collected at the initial stage of the present study. This research is first attempt to investigate Mankiyali, an undocumented language, spoken in the Mansehra District of Khyber Pakhtoonkhwa (KPK). No previous linguistic literature has reported the language (O’Leary, 1992; Grierson, 1928; Morgenstierne, 1973; Lewis, et al., 2014; Rehman & Baart, 2005). This chapter was drawn upon Rehman and Baart (2005). This chapter is based on the first visit of the researchers in September 2012. This was seven hours drive and one hour of hiking. The initial data collected during this visit was extremely crucial as it provided a foundation to the study. Although, the community was extremely passionate about my visit to this hilltop small village located in a very little known region of KP. This visit has actually started a long standing and exceptionally cordial relationship between me and the forty-two families. As it is already mentioned, this language is not comprehensible for the people of other communities living in Bandi Shungli. The dominant languages of Bandi Shungli are Hindko, Gujarati and Pashto. However, all the female above twenty-five are bilingual in Mankiyali and Hindko. It included a brief sociolinguistic survey of ten different participants to comprehend the language situation of the Tarawara community in Dana village. This brief survey was undertaken to understand the nature of language shift. It also included investigating lexical similarity of Mankiyali with the neighboring languages. It has been a convention to investigate the relationship of the target language with the neighboring language to establish genealogical relationship and geographic across these languages (Decker, 1992; Hallberg, 1992; Rensch, 1992; Rehman & Baart 2005). In addition to this, the present chapter also includes a brief view of the phonology of Mankiyali language. This part of the chapter has been consistent with existing literature (Decker, 1992; Rehman, 2011; Rehman & Baart, 2005). In addition, this section of the



chapter is of vital importance. Mankiyali language is an endangered language and this section might be taken as a first step toward description and preservation of this unique cultural heritage. Furthermore, such studies might help to develop orthography and literacy of this language.

#### **4.1 Use of Mankiyali and Hindko**

According to Fishman (1991), intergenerational transmission of native languages in the home is the key to native-language survival. "The road to societal death is paved by language activity that is not focused on intergenerational continuity." Efforts should focus on getting parents and young children engaged in native-language renewal. (p. 91).

The whole community has been reported to be bilingual in Hindko and Mankiyali. Hindko is the dominant language of this region and a language of wider communication. The table given below presents an overview of a changing language situation. My correspondence to the community and subsequent first visit established that this unique language has been under looming threat of competing bilingual situation. According to Fase, Jaspaert, and Kroon (1992), language shift, language loss, language death are used to describe language protection and loss. They added that the linguistic system of a dying language does not just quickly vanish; it is persistently replaced with the language with which it is in contact. Furthermore, in such a contact context, the danger of loss is only real for the language of the marginalized minority community (p. 3).

Table I

Age	Sex	Mother's first language	Father's first language	Raised in language	Easiest language	Language used with women / men	Language used with children
12	M	M	M	M/H	M/H	M/H	M/H
16	F	H	M	H	H	H	H
16	M	H	M	M/H	H / M	M/H	M/H
25	F	H	M	M/H	H	H	H
36	M	M	M	M	M	M/H	M/H
40	F	P	M	M/H/	M/H	M/H	M/H
55	F	M	M	M	M	M	M/H
60	F	M	M	M	M	M/H	M/H
70	M	M	M	M	M	M/H	M/H
80	M	M	M	M	M	M/H	M/H

Preliminary survey (M=Mankiyali, H=Hindko, P=Pashto)

This table presents the responses of ten participants of either gender whose age ranged from twelve to eighty years. The table shows that in the column of fathers' language, all the participants have Mankiyali. Six of the participants reported to have Mankiyali speaking mothers, whereas three participants reported to have Hindko mothers and one of the participants reported to have Pashto-speaking mother. The table reveals that participants aged 80 to 36 were only raised in Mankiyali language. These initial results were also found consistent with participant observation, recorded data of interviews and focus groups. According to these sources, thirty to thirty-five years ago, this community was mainly monolingual. The participants raised in Mankiyali speaking families found Mankiyali the easiest language, whereas the participants from mixed language background were found equally comfortable in both languages. The last two columns reveal contact situation. Most importantly, the last column indicates the looming threat to this language. All the participants indicated to raise their children in Mankiyali and Hindko. These results have been found mainly consistent with Rehman and Baart (2005, p. 8). This study also investigated the

similar trend in Qureshi community in Pakistani-administered Kashmir for Kundal Shahi language. However, in comparison to Kundal Shahi, Mankiyali is observed to be still an active language and has been transmitted to the third generation of the community.

## **4.2 Lexical Similarity with the Neighboring Languages**

On September 3, 2012, this author undertook the first journey to village Dana. As mentioned in previous section of this chapter, a brief survey was conducted during this visit. In this part of data collection, an initial survey was conducted on ten participants and a word list has been recorded to determine genetic relationship with neighbouring languages. The researcher used translated wordlist (O’Leary et al., 1992) by Rehman (2011) recorded it from four participants, who were above fifty years of age. This word list has core lexical items and various researchers have already used it for similar studies (Decker, 1992; Rehman, 2011; Rehman & Baart, 2005; Lothers & Lothers, 2010).

## **4.3 Procedure for Counting Lexical Similarity**

O’Leary (199) explained standard procedure for calculating lexical similarity across various languages. A list of lexical items is elicited from an individual who has been brought up in the target locale. This list is then recorded a second time from a new informant. Any alterations in recording are scrutinized for pinpointing (1) inappropriate feedback because of error of the elicitation prompt. Usually, a single word is recorded for each lexical item of the standard word list. Nevertheless, more than one word is recorded for one lexical item when identical words and words with similar meaning are seemingly in common practice or when more than one particular lexical item inhabits the semantic range of a more generic term on the standard word list.

The reliability of the word list is evaluated on following criteria. First of all, the word list has been sufficiently verified from another elicitation and comparison by the means of published wordlists. It is ensured that elicitations have been clearly recorded. It is important that the informant should display full bilingual knowhow in the speech variety of elicitation and distinctly comprehended the method. The word lists are matched to decide the degree to

which the lexical items are similar or not. No effort is undertaken to recognize original cognates grounded on a historical linkage. After all the pairs of items on two word lists have been established to be phonetically alike or otherwise, the ratio of items ascertained as similar was calculated (p. 145).

Lexical analysis has been carried out to establish genealogical affiliation across adjacent languages. According to Payne (1997), the general sociolinguistic similarity between a language and dialect is when speakers of two varieties comprehend one another instantly (p. 18). According to O'Leary et al. (1992), 80% lexical similarity is necessary for two varieties to be mutually comprehensible (p. 20). In the light of the research convention, it is primary phase to start working on an undocumented language (Lothers and Lothers, 2010; Decker, 1992 and Rehman and Baart, 2005, Rehman, 2011). These core vocabulary items and some basic sentences were transcribed in IPA (See Appendix F). This transcribed wordlist has been compared with neighboring language, such as variety of Hindko spoken in Sherpur, Mansehra; which is spoken closer to Dana village.

Table II

Core Vocabulary Items	Mankiyali	Gujari	Hindko	Ushojo	Batari	Gowro
body	dʒosa	wɒdʒud	wɒjud	wadʒut <sup>h</sup>	wadʒut <sup>h</sup>	wadʒut <sup>h</sup>
Head	kva:l	sɛr	səɾ	ʃuʃ	ʃiʃ	ʃiʃ
hair	ba:li	bal	wa'l	bale	bal	bal
Face	mū:	mū:	mū:	muk <sup>h</sup>	Mū	mū
Eye	a:s	ʌk <sup>h</sup>	ʌk <sup>h</sup>	ɛʃi	āʃ	āʃ
Ear	ka:n	kʌn	kʌn	Kon	kan	kan
nose	naʦro:ʦa	nʌk <sup>h</sup>	nʌk	Nuki	nʌt <sup>h</sup> uʦ	noth <sup>h</sup> u
Mouth	Mū	Mū	Mū	āzi	?āi	?ai
teeth	ɡa:ŋɡa	ɡʌŋɡ	ɡʌŋɡ	ɡon ɡ	ɡan	ɡan
Tongue	zi:b	dʒib	dʒib	dʒib	Zib	zib <sup>h</sup>
Breast	si:na	siʌ	Mome	bux <sup>t</sup> ʰian	Tsuts	Tswits
Belly	teér	dʒiɖ	teɖ	dɛʦ	d <sup>h</sup> her	d <sup>h</sup> her
arm/ hand	bā:/ haʦ <sup>h</sup>	haʦ <sup>h</sup> /bʌ	haʦ <sup>h</sup>	hʌʦ	haʦ <sup>h</sup>	haʦ <sup>h</sup>
elbow	k <sup>h</sup> ɒŋ	kuŋi	kuŋi	t <sup>h</sup> uri	k <sup>h</sup> ɒi	t <sup>h</sup> uŋguri
palm	ʦʌll	ʦʌli	ʦʌli	ʦʌle	haʦ <sup>t</sup> ɛl	haʦ <sup>t</sup> wa
finger	aŋɡu:ʦ	ʌŋɡʊl	ʌŋɡʊl	ʌŋɡu:li	haŋɡwi	haŋɡwi

Continued...

Core Vocabulary Items	Mankiyali	Gujari	Hindko	Ushojo	Batari	Gowro
Fingernail	nɔɾa	Nũ	Nũ	no <sup>h</sup> k	na <sup>h</sup> k	na <sup>h</sup> k
Leg	za:ŋg	ʈʌŋg	ʈʌŋg	dʒoŋ	dʒo:ŋg	dʒa:ŋg
Skin	tsamaɾa	ʈʌmɾa	ʈʌmɾa	ʈom	ʈsam	ʈsam
Bone	haqo:ɾ	haɖi	haɖi	ʌŋ <sup>h</sup> i	haɾ	haɾ

#### Lexical similarity analysis with neighbouring languages (Examples)

It has also been compared with the variety of Gujari spoken in Hazara given in the Appendices of Rensch (1992). It has been compared with the wordlists of Ushojo, Gowro and Batari given in the Appendices section of O’Leary et al. (1992). These are different varieties of Indus Kohistani language. Ushojo is spoken in twelve villages of upper mountainous areas of Bishigram valley, located in the east of Madyan; Gowro is spoken on the east bank of Indus River. In addition to this, Batari is also spoken on the eastern bank of Indus in Indus Kohistan (Lewis et al., 2014). The criteria for lexical similarity employed in this analysis were the same as those employed for the Sociolinguistic Survey of Northern Pakistan as defined and used in O’Leary (1992). In scoring lexical similarity, a simple binary classification for each pair of items, namely similar versus not similar has been employed. Table II displays the first twenty of lexical items taken from appendices of O’Leary et al. (1992) and Rensch (1992). These appendices have been transcribed in Indological alphabet developed by Orientalists to transcribe Oriental languages. This table used corresponding IPA symbols. The first lexical item (dʒoɾa ‘body’) does not display any similarity across the other entries in the row. Similarly, second lexical item (kʌa:l ‘head’) displays the same trend. All the corresponding lexical items for ka:n ‘ear’, (kaɳ, kaɳ, kaɳ, koɳ and ka:n) have been found similar. Gujari item does not have length of unrounded back open vowel, similarly, corresponding Hindko and Ushojo lexical items display unrounded back open-mid vowel between labial nasal and dental nasal. Lexical item naɖro:ɾa is also similar to Batari, Gowro lexical items. Lexical item zi:b (‘tongue’) is found similar to all the other items in the row. The closest similarity is found in Batari with the absence of length in front close vowel,

Gowro shows aspiration in the voiceless labial. All the other items are found similar with difference of Palatal Affricate. Lexical item ṭall (‘palm’) is found similar to Gujar, Hindko and Ushojo. Lexical items haḍo:ṭ (‘bone’) is found similar to Gujar and Hindko.

Table III

Ushojo	34
Gowro	41
Bateri	42
Gujari(Hazara)	39
Hindko ( Sherpur Mansehra)	36

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#### Lexical similarity analysis with neighbouring languages

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Table III shows the results of lexical similarity analysis of Mankiyali with Ushojo, Gowro, Bateri, Gujar and Hindko. The results show a considerable lexical variation. Lexical similarity of Ushojo was recorded 34 %, Gowro 41%, Gujar 39%, Hindko 36% and Bateri 42%. According to this similarity index, these languages have not been found mutually intelligible to Mankiyali as these values were not even closer to the assumed level of 80 % (Lewis et al., 2014; Rehman & Baart, 2005, p. 9). However, the highest value of lexical similarity was found with Bateri that supported the claim of the community about their origin. According to O’Leary et al. (1992), the level of 80 percent lexical similarity mentioned above which two languages may be expected to have to be communally understandable to a substantial extent. Nonetheless, the initial conclusion to be extracted from these analyses is that Mankiyali has not at all been similar to that level when it is matched with any of its neighboring language, genealogically as well as aurally. In principle, it is highly improbable that Mankiyali is commonly comprehensible with any of these speech varieties. The conclusion is validated by indigenous customs in the Tarawara community, which are reported to have the use of Mankiyali as a secret code. For example, whenever Mankiyali

speakers desire to communicate some hidden message in the company of others they start using Mankiyali.

A second conclusion to be drawn from Table III is that the Mankiyali lexical items demonstration a slightly nearer similarity with Indus Kohistani varieties such as Bateri and Gowro as compared to Ushojo Hindko, and Gujar. However, the similarity counts for Hindko and Gujar are not radically dissimilar from Bateri and Gowro. It is assumed that because of the language contact of centuries old interaction with neighboring Hindko speaking and Gujar speaking communities, Mankiyali emerged into a completely different language. Hindko speaking communities surround Tarawara community in its current position. The third conclusion drawn from this result is that the lexical comparison of Mankiyali with other languages shows that this language belongs to “Dardic” group of Indo-Aryan languages. These results have been also found consistent with Rehman and Baart (2005), as this study found highest lexical of Kundal Shahi similarity with Shina, as this community had also made a similar claim about their origin. The reason for including Kohistani languages was also to authenticate this claim. Mankiyali appeared to be genealogically closest to Bateri language. It is validated from the claim of the community.

## 4.4 Phonology

This section employs the word list adopted by Rehman (2011) from O’Leary et al. (1992) as presented in the Sociolinguistic Survey Northern Pakistan. The transcribed data has been analyzed for preliminary phonological study. This section is focused on Mankiyali Syllable structure, consonant and vowel inventories.

### 4.4.1 Mankiyali Syllable structures

Table IV

VC	a:s	‘eyes’
CV	so	‘sleep’
	kē	‘who’
CVC	ṭum	‘you’ plural
CVCC	panz	‘Five’

Mankiyali Syllable structures

A syllable is a component of sound make up of a medial peak of sonority, which is a vowel, and the consonants that cluster around this medial peak. Syllable structure, which is the blend of permissible segments and distinctive sound sequences, is language specific (Loos et al., 2004). According to the data of this study, basic syllable structure of Mankiyali is VC and CV. It has one initial consonant or final consonant or both. This table shows that in Mankiyali language phonemic syllable structure has been (C) V(C) (lɔ:l ‘broom’) which shows one obligatory vowel as compared to consonants. Consonants may happen at the onset position of the syllable or at the coda position.

Table V

Coda	Onset	
Nasals	Affricates	tsamaɾa ‘skin’
	Plosives	pi:ŋ ‘rainbow’
	Fricatives	jakʃa:n ‘same’
	Liquids	garam ‘hot’
	Glides	a:zvaŋ ‘sky’
Liquids	Velar Fricatives Plosives	miɫyã
Palatal Fricatives	Plosives	ɖaʒ ‘ten’
Glides	Plosives	pasju
Plosives	• Fricatives	zi:b ‘tongue’
Plosives	• Plosives	ba:t ‘stone’
Nasal	• Fricatives	meɛʃ ‘buffalo’

#### Consonant positions

The language puts some constraints on the distribution of phonemes in the syllable-onset position and coda positions. Aspirated labial plosive (/p<sup>h</sup>ola/ ‘flower’) occurs at syllable onset. Palatal affricate occurs at onset and coda position, though, common consonant clusters across syllable boundaries do not occur at the word final (/tʃ<sup>h</sup>at/ ‘roof’, /matʃ<sup>h</sup>at/ ‘mosquito’). Velar nasal does not occur word-initially, but it may occur at syllable-initial position (/aŋgu:t/ ‘finger’ and /pi:ŋ/ ‘rainbow’). It is mostly followed by voiceless velar plosive (/aŋgu:t/



‘finger’). This data set showed 24 occurrences of nasal retroflex. This phoneme has not occurred word initially, however it has been seen occurring syllable initially such as /péŋã/ ‘elder brother’ and /paŋi/ ‘water’. Moreover, it also occurred on word and syllable final positions such as /péŋ/ ‘sister’ and /mura:ŋ/ ‘feces’.

#### 4.4.2 Consonant

This author tried to find minimal pairs for all the sounds that might be allophonic to each other. Only few pairs have been found. The rest of phonemes were located in the analogous and complementary distributions. Following are some of the minimal pairs found in the data:

/t/ vs /d/

/ɖu/ ‘two’ vs /ɖu/ ‘you’

/ɖil/ ‘walk’ vs /ɖil/ ‘heart’

/s/ vs /z/

/ɑ:z ‘today’ /vs /ɑ:s/ ‘eyes’

/sa:l/ ‘goat’ vs /za:l/ ‘burn’

Table VI

	Labial	Dental	Post alveolar	Retroflex	Palatal	Velar	Glottal
Plosive	p <sup>h</sup> p b	t <sup>h</sup> t d		t <sup>h</sup> t d		k <sup>h</sup> k g	
Affricates		ts			tʃ tʃ <sup>h</sup> dʒ		h
Fricatives		s z			ʃ ʒ		
Nasals	m	n		ɳ		ŋ	
Laterals		l					
Flaps		ɾ		ɽ			
Approximants	ʋ				j		

#### Mankiyali Consonant

Some consonant clusters found in the data have been: nɔ̃ (pa:nɔ̃ ‘path’), nɛ̃ (/lanɣa:ɾ/ ‘mortar’). In this data set consonant sequences are found such as /kj / (/kjoʒ/ ‘ghee’), /bj/ (/bja:l/ ‘yesterday’), /sv/ (sʋɛ ‘ash’), /kv/ (kʋa:l ‘head’) /tʃk (koʃka ‘pestle’) /dj/ (/mindja:l/ sheep) tɲ(/khatɲa/ ‘short’), kʃ /jakʃa:n/‘same’), sj (/pasju/ ‘hungry’),’ lɣ ( /milɣã/ ‘lightning’), rk ( /surka:l/ ‘knife’) tʃk (/koʃka/ ‘pestle’), nɔ̃ (/baʃʌnɔ̃a/ ‘rain’), mb (/ɖomba:ɾ ‘tail’/), /ll/ (/malla/ ‘father’). /ɾy/ (marya ‘die’).

#### 4.4.3 Consonant Distribution

“Aspiration or breathy voicing is deemed a property of the lexeme as a whole, generally due to its limited word-internal distribution. In words with this feature present, the aspiration is normally assigned to the onset of the initial syllable of the word. This feature occurs only once in a word and is transcribed with [h] (Liljegren, 2008)”. It showed that a series of voiced aspirated plosives (b<sup>h</sup> d<sup>h</sup>, d<sup>h</sup>,g<sup>h</sup>) not occurred in the present data set. Mankiyali has five aspirated consonants (/ph/, /tʰ /, /tʰ /, /kʰ /, /tʃʰ /). Minimal pairs have not been found to show contractiveness of this feature in Mankiyali Data. However, it is seen in analogous

and complementary distributions. It is, generally, replaced with a labio-dental in more educated speakers under the influence of Urdu proficiency. Like other Khoistani languages, it is immediately following a vowel for example /pharaza/ ‘morning’, /haṭṭʰɔɽa / ‘hammer’, kḥaba ‘left’. The stop consonants are articulated at five specific places of articulation. According to Lunsford (2001), in some languages, once voiced phonemes drop their phonation, it is believed that the contrast across these phonemes and their voiceless counterparts has been counterbalanced. For instance, when /d/ drops its phonation, it would be seen as [t]. However, that does not occur in Torwali, another Dardic Kohistani language (Lunsford 2001, p. 12). Similarly, that does not happen in Mankiyali either. Glide /l/ in Mankiyali exhibit germination (/malla/ ‘father’).

It indicated presences of voiceless palatal affricate. The absence of these segments has been found consistent with Lunsford (2001, p. 10) and Rehman and Baart (2005). However, the present data set also revealed the occurrence of a series of affricates. Palatal affricates have been seen in initial, intervocalic and final positions. However, dental affricate has been only found in initial and medial positions. This trend has not been found consistent with Lunsford (2001, p.16).

Data set showed four fricatives and it has been inconsistency with Masica (1993, p. 98) who pointed out few fricative presences in most of the Indo Aryan languages.

Table VII

	Initial	Medial	Final
p <sup>h</sup>	p <sup>h</sup> araza ‘morning’		
p	po ‘dirt’		sa:p ‘snake’
b	bona ‘below’	ubar ‘speak’	zi:b ‘tongue’
t <sup>h</sup>	t <sup>h</sup> ela ‘elder’	ha <sup>h</sup> ɔɾa ‘hammer’	ki <sup>h</sup> ‘husband’
t̪	t̪u ‘you’	ra <sup>h</sup> tuɾ ‘red’	sa <sup>h</sup> ‘seven’
t	tuka ‘clothe’	a <sup>h</sup> ta ‘egg’	
ɖ	ɖomba:ɾ ‘tail’	ɖa:nɖa ‘teeth’	
ɖ		zoɖi ‘clothes’	
k	ka:nɖa ‘thorn’	nika ‘young’	lok ‘small’
k <sup>h</sup>	k <sup>h</sup> asa ‘bad’	lo:k <sup>h</sup> a ‘younger’	
g	ga	lagi ‘be’	za:ŋg ‘leg’
ts	tsamaɾa ‘skin’	kotsura ‘dog’	
tʃ	tʃa ‘three’	pa <sup>h</sup> tʃa ‘leaf’	pu:tʃ ‘son’
tʃ <sup>h</sup>	tʃ <sup>h</sup> a <sup>h</sup> ‘roof’	ma <sup>h</sup> tʃ <sup>h</sup> ar ‘mosquito’	
dʒ	dʒusa ‘body’	bandʒa ‘handle’	mĩ:dʒ ‘fat’
s	so ‘they’	pasju ‘hungry’	so ‘eye’
z	zi:b ‘tongue’	a:zoa <sup>h</sup> ‘sky’	baɖi:z ‘year’
ʃ	ʃaj ‘hundred’	akʃa:n ‘same’	pu:ʃ
ʒ			ɖaʒ ‘ten’
ʎ		t <sup>h</sup> oɣaɾi ‘few’	
h	he ‘they’		
m	mũ: ‘face’ ‘mouth’	tsamaɾa ‘skin’	garam ‘hot’
n	nã ‘name’	bona ‘below/down’	tsa:n ‘moon’
		pé <sup>h</sup> nã ‘brother’	pɔra:ŋ ‘old’
ŋ			
		za:ŋg ‘leg’	pi:ŋ ‘rainbow’
ɒ			
l	lɔ:l ‘broom’	baále ‘hair’	surka:l ‘knife’
r	ra:t̪ ‘night’	mu:raã:ŋ ‘urine’	lanŋga:r ‘mortar’
ɾ	tsikaɾu ‘mud’	ɖoɾa	ɖo:ɾ ‘rope’
v		niva:ʃã ‘evening’	
j	jðó ‘snow’	bja:l ‘eleven’	sũj ‘needle’
h	hali:dʒ ‘turmeric’		

Consonant Distribution

#### 4.4.4 Oral Vowel

Vowels are characterized from one another from the location of the tongue in the mouth. The Mankiyali vowels range from the tongue high in the front of the mouth for /i/ to the tongue high in the back of the mouth for /u u:/, from the other vowels placed somewhere in the middle and lower.

Table VIII

	Front	Central	Back	Unrounded	Rounded
Close	i i:		ʊ		u u:
Close-mid	e e:				o o:
Open-mid	ɛ			ʌ	ɔ ɔ:
Open	a			ɑ ɑ:	

Oral Vowel

Following are some few minimal pairs found in the data:

/kʌlɑ/ ‘when’ vs /kala/ ‘black’ for /ʌ/ vs /ɑ/

/pɔ/ ‘boy’ vs /po/ ‘cow’ /ɔ/ vs /o/

Table VII presents vowels of Mankiyali occurring in this data set. Mankiyali has ten primary vowels. This table also showed the length of these vowels. This table has been found consistent with Rehman and Baart (2005) as this table shows phonemic length and contrast in front, and back vowels. Analysis also found nasalization of the vowel in certain environments. (/ʃaŋã/ ‘fire wood’) in this example, unrounded back open vowel has been conditioned by Nasal retroflex.

It is observed that vowel /ɑ/ ending is specified for masculine /malla/ ‘father’, /patʃɑ/ ‘leave’ /buza:ŋɑ/ ‘monkey,’ /ɖaja/ ‘grandfather’, /pénã/ ‘brother’ and /nika/ ‘male child.’ The immediate phonetic environments for this unrounded back open vowel mainly have been liquids, nasal and glide. Similarly, the immediate phonetic environments for long and short rounded back mid-open vowels mainly have been flaps. For example /hɑɖʰɔɾɑ/ ‘hammer’, /nɔɾɑ/ ‘finger nail’ /gɔ:ɾ/ ‘home, /atsɔɾ/ ‘four’ /asɔ:ɾ/ ‘walnut’ /sɔɾɑ/ ‘narrow’, /ɖɔ:ɾ/ ‘rope’ /ɖɔɾ/ ‘run’. Likewise, the close phonetic environments for Close-mid rounded front vowels mostly have been plosives and liquids /kɛɖh/ ‘husband’, /koɾe:l/ ‘wife’, /tɛér/ ‘belly’, /te:l/ ‘oil’, /tʰela/ ‘small’ /pén/ ‘sister’, /kẽ/ ‘who’, /kaɾe/ ‘how many’ /boɾe:ra/ ‘old’, and /re:t/ ‘sand’.

#### 4.4.6 Vowel Length Contrasts in Mankiyali Language

Table IX

i vs. i:	ḡil ‘heart’	zi:b ‘tongue’
e vs. e:	ṭ <sup>h</sup> ela ‘small’	re:ṭ ‘sand’
ɑ vs. ɑ:	ʃaṇṇā ‘fire wood’	kʋɑ:l ‘head’
u vs. u:	uḡḡā: ‘fire’	bu:ṭa tree
o vs. o:	zoḡi ‘clothe’	lo:k <sup>h</sup> a péṇa ‘younger brother’
ɔ vs. ɔ:	khɔṭa ‘donkey’	gɔ:ṭ house

Vowel length in Mankiyali language

Length is also phonemic in Mankiyali vowel. The vowel /ɔ/ contrasts with long vowel /ɔ:/.

See the examples below:

/ɔ/ /dɔr/ ‘run’

/ɔ:/ /dɔ:r/ ‘rope’

Other vowels given in the table also contrast in length; however, I could not find more minimal pairs for the length contrast.

#### 4.4.5 Tone

Majority of languages including Mankiyali, spoken in northern Pakistan, have developed tonal features. Baart (2003) divides these tonal languages into three types: the Punjabi type, the Shina type and Kalami type. Analysis of the data shows that Mankiyali has developed Punjabi type of tone. All voiced aspirated plosives have been replaced by voiceless plosives followed by low rising tone (see Table IX). The low rising tone contrasts with at least level tone. Further study is required to determine the exact nature of different tones. However, on the basis of the available data, we conclude that the tone has phonemic status in the language. The language did not inherit tone as it is, genetically, related to the ‘Dardic’ language group, which has developed either Shina type tone or Kalami type tone (Baart 2003, Liljegren, 2008). The emergence of tone, therefore, can be attributed to the neighborhood of Hindko and Gujari; both the languages have the Punjabi type of tone. Therefore, the feature is contact-induced change rather than genetically inherited.

Table X

baále ‘air’	jǒó ‘snow’	péŋa ‘brother’	tuút ‘dust’	bós hunger
pén ‘sister’	(p)íŋ ‘door’	teér ‘belly’	paál ‘see’	

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Examples of tone in Mankiyali language

#### 4.4 Conclusion

The current chapter has been grounded on the initial data collected at the preliminary phase of the current study. The current study is distinct because it started to examine an endangered language Mankiyali. This chapter has been based upon a study undertaken by Rehman and Baart (2005). It incorporated a preliminary assessment to understand the sociolinguistic situation of Dana village. This survey showed a competing bilingual situation and the emergence of Hindko as dominating language taking over minority language of Tarawara community living in Dana village. Mankiyali appeared to be genealogically the closest to Bateri language. Moreover, this chapter also presented a preliminary analysis of syllable structures, consonants and vowels of Mankiyali language. The lexical comparison of Mankiyali with other languages shows that this language belongs to “Dardic” group of Indo-Aryan languages. It shares higher lexical similarity with Bateri than any other language within the “Dardic” group. According to the lexical similarity analysis, field observation and interviews, Mankiyali is not mutually intelligible with any other neighboring languages including Bateri. The phonological analysis of the language revealed that it has four syllable types, and did not retain the aspirated voiced stops like many other languages of the group. The current chapter is one of the most important sections of the study, as this section of the study provided basis to the main study of this dissertation. The section on phonology might be extended and comprehensive linguistic description of this language. This vital linguistic data will be an initial attempt to preserve this language and might be employed to develop orthography and literacy of this language.

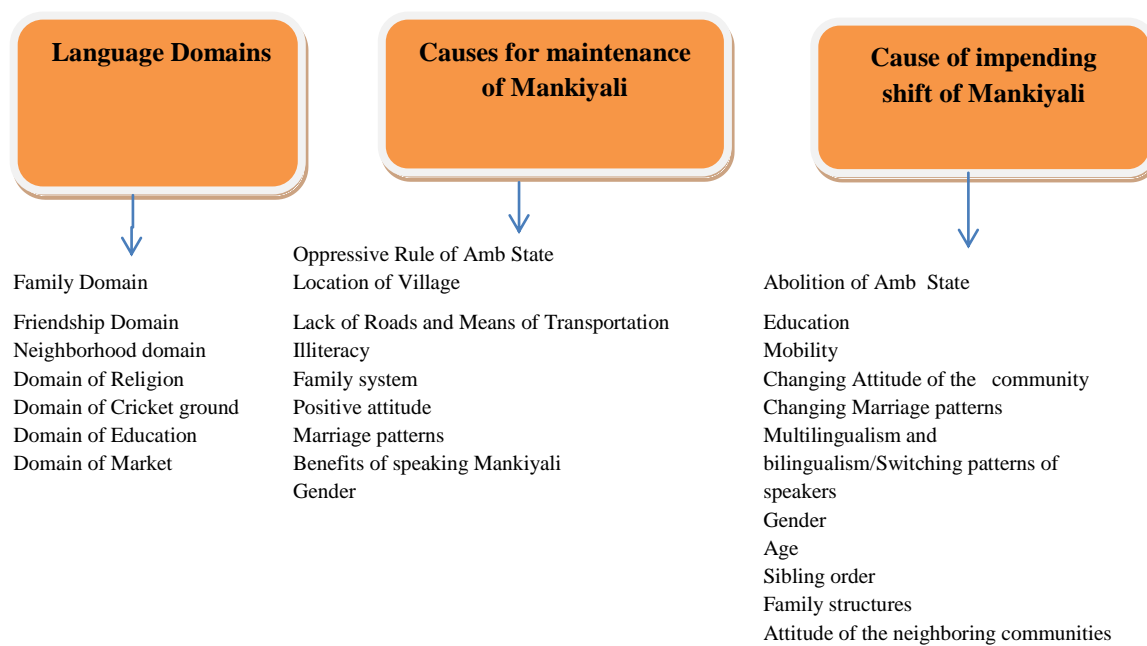


Figure 11. Themes of the study



## **CHAPTER 5**

### **THEMATIC ANALYSIS**

Ethnography has been defined as a descriptive account of social life and culture. This research design is focused on an “entire culture-sharing group” (Creswell, 1998). According to Creswell (1998), ethnographic research design is field-based. It illustrates and interprets the collective and learned themes of values, behaviors, beliefs, and language of a specific group. Ethnography research design is an interpretive, reflexive, and constructivist process. Standards of interpretation do not come from conventional scientific techniques, but from the cultural and historical influences and interactive forces of race, gender and class. It is performed in the situations in which real people actually exist, rather than in labs where the investigator controls and manipulates the variables to be observed or measured (p. 90).

This chapter represented the data of ethnographic field methods of the study. It shows the themes related to values, behaviors, beliefs, and linguistic situation of Tarawara community. This chapter has been based on the data of interviews, focus group discussion and participant observation (See Appendix – H). In this chapter, I employed six stages of thematic analysis following six phases of Braun and Clarke (2006). Thematic analysis has been used for recognizing, examining, and reporting patterns (themes) within data. This analysis has been employed to minimize, categorize and define a specific data set at length. Nevertheless, it has been undertaken generally to go beyond this, and to interpret different factors of the research area (Boyatzis, 1998). This analysis was based on following research questions:

4. What are the existing domains of use patterns and how do they show the trend of competing bilingual and multilingual speech behaviors?
5. What are the causes of language vitality of this community?
6. What are the causes of approaching language shift?

I explored the data in top down technique (Boyatzis, 1998; Hayes, 1997). After this, I explored the data in bottom up technique (Frith and Gleeson, 2004) as I transcribed verbatim and coded the data. I identified three major themes in this section. The first section of this chapter gives a detailed overview of the language use patterns in different language domains of Mankiyali in Dana village. The second section presents the causes of maintenance and the third one presents subsequent shift of Mankiyali language in this village.

The most important stage of this analysis was to become familiar to the data. As I collected data myself and I interacted with the participants throughout the process of data collection, I had already developed prior familiarity and knowledge about the data. I immersed myself in the data and undertook repeated listening of the recorded data. This helped me to identify, organize and describe emerging patterns inside the data at semantic and latent levels. At this initial stage, I started taking notes. After this, I started transcription of the data of focus groups discussions, interviews and notes of participants' observation. Although, it appeared very boring and time taking but transcription really proved foundation to this data analysis. I transcribed the verbatim description of all the focus groups discussions, interviews and notes of participant observation.

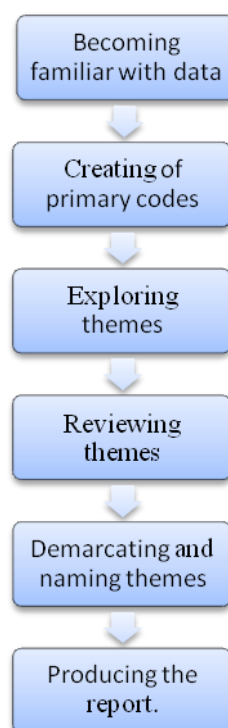


Figure 12. Thematic analysis

In the second stage, I started initial coding of the data. I was looking at language situation in a village in the context of different domains of language use, causes for maintenance of their distinct language in this isolated hilltop village and causes of its competing bilingual language behavior and resultant approaching language shift. In order to evaluate my data, I employed various codes with the purpose of identifying major themes. These codes signify and encapsulate the main content and bottom line of the data (Saldana, 2009, p. 3). At this stage, I initially coded my notes of participant observation with initial coding. Initial coding divides qualitative data into segments in order to scrutinize them for comparisons and contrasts. Next, I coded my focus group discussions and interview data; for this, I employed initial coding, and *in vivo* coding. In this system of coding, researchers employ the utterances, phrases or words of the participants for producing patterns and themes. I used *in vivo* coding because this technique prioritizes and credits the participants' voices by employing their utterances, vocabulary and phrases in this coding scheme (Saldana, 2009, p. 5).

Next step of the data analysis was phase three of the scrutiny. In this phase, I had already completed initially coding. This helped me to identify patterns and organization embedded in the data as I have a long list of the various codes across data set.

In this phase, I refocused on the scrutiny of the initial and *in vivo* codes to organize data at a broader level. At this stage, I ordered and organized all the relevant coded data and review them to organize these codes under overarching themes. I started comparing and contrasting these codes. Some codes went under major themes and some went under subthemes. At this point data started to appear to have better hierarchical organization and make sense of the importance of individual themes. I did not ignore anything at this stage because without carefully examining all the codes it was not possible to finalize them as I might eventually merge, separate or discard them in the next stage.

In the third stage of my data analysis, I refined my themes. I improved these themes on two levels. On level one, I reviewed all extracts of the coded data. I went through all organized extracts under every theme to see if they were forming logical patterns. In case my candidate themes seemed to shape up a coherent and logical pattern, I went on to the other level of this particular phase. In case, some of my themes did not fit, I tried to review the theme or I tried to evaluate the data extracts in this theme. In such situations, I reworked these themes to create a new theme or if some themes resembled some other themes, I regroup them into one theme. At this level, I also reviewed my themes in relations to the theoretical background of my study.

In the fifth stage, I finalized all identified main and subthemes. This section presented a detailed account of six phases of thematic analysis starting from getting to know the data, transcribing, preparing initial coding, searching themes, data, reviewing codes and themes, naming and defining the themes, and finally the report of this analysis is prepared. Finally, I identified three types of themes: basic themes, organized themes and global themes. Following themes have been identified in this data analysis. I requested two more individuals to assess these themes. One of them was the co-supervisor and the other was a fellow researcher.

## **5.1 Language Domains**

In this section of the chapter, I am presenting seven domains of Mankiyali in Dana village. These themes have been identified as the sub- themes of my first major theme in my qualitative data. These themes have revealed the nature of language use in different domains of Mankiyali in Dana village. It included family, friendship, neighborhood, religion, cricket ground, education and market. These domains conveyed a lot about the lives of the people of Dana and the nature of negotiated and fluctuating language choices these people have in various domains of language use. The section presents intimate family life and gradually expands the nature of community interaction by including some more informal domains such as friends, neighborhood and eventually goes on to the mosque of the village, which offered more variable language use. After this, the cricket ground formed a very important activity of men living in Dana village. This domain also revealed the importance of Mankiyali as a secret code of this community and interaction of various ethnic groups engaged in contesting to overcome one another. Domains of education and market showed variable interactions outside the boundaries of the village and a compromised use of Mankiyali. These domains also established the use of Mankiyali as a secret code.

### **5.1.1 Family Domain**

Family is a crucial factor for intergenerational transmission of a language. The most important theme grounded in my qualitative data was family language use. Family emerged to be a major existing domain of village Dana. Majority of the families in this village emerged as extended and joint where grandparents, parents, paternal uncles and paternal aunts have been part of same family setup. This family setup not only maintained and passed on Mankiyali language to the next generations but also gave way to Hindko language, a competing language in Dana. The role of grandparents appeared to be promoting Mankiyali language as all the interactions of paternal grandparents indicated a vibrant transmission of this language. Female and male inhabitants of the first generation spoke of their own interactions with their own grandparents, parents, children and grandchildren. Data showed

that some thirty years ago family language of the community was only Mankiyali. Community has been restricted in this hill top village and families living here had been using Mankiyali only. There were some exogamic marriages recorded in the data. A female from first generation revealed that her mother was Pashto speaking; however, she learned this language and she used to communicate only in Mankiyali with her husband, in-laws, and children. As her parents lived in Swat, she would seldom visit them. Those days exogamic marriage was a rare phenomenon in these families. *Pashtu bi boldi a se Hindko zaban vi boldi a se par zati aprin ae zaban boldi a se*, ‘she could speak Pashtu and Hindko but she spoke Mankiyali most of the time (FGD2 code-134)’.

Language use across siblings also showed the varying trends. First generation men and women reported only Mankiyali use across siblings. Second generation men and women also spoke Mankiyali mostly. They sometimes spoke Hindko as well. Dana inhabitants unconsciously switched themselves to Hindko language and this reflected in siblings language use. However, children of Mankiyali mothers predominantly use Mankiyal with their siblings. Similarly, communication across brothers and sisters were predominantly in Mankiyali in first and second generations as compared to the third generation because female speakers of the third generation equally use Mankiyali and Hindko among siblings. Third generation siblings of Hindko speaking mothers used only Hindko across siblings. In these families, last-born siblings particularly showed a decline in Mankiyali use, as siblings reported less Mankiyali use to the youngest siblings.

Life on the hilltop of Dana has been very hard. Rigor of household chores has bound women to this village. Families greatly relied upon the contribution of women, though these contributions have not usually been acknowledged. Their day is spent in cleaning, dishwashing, milking, laundry, cleaning animal’s room working in the fields, fetching firewood, cutting fodder, fetching water, and hoeing crops and other cultivations. Data revealed very infrequent mobility of women to other places, which maintained Mankiyali as a major language of family domain.

Table A

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	73-77	2	49
	95 -126	4	83-101-
		31	278-282
<b>FGD2</b>	42-71	42	293-305
	83-104	70	345- 349
	109-135	71	383-384
	163-169	79	387-392
		95	425-426
<b>FGD3</b>	107-108	104	456
	177		466--476
	183		478
	222-224		510-511
	329-421		524-525
			542- 543
<b>FGD4</b>	46-58		571
	120-127		575-584
	143-151		587-588
			595-596
<b>FGD5</b>	95-109		607-616
	244-250		672-689
	282-287-		707-25
<b>FGD6</b>	4-38		744-753
	82-86		763-772
	109-114		

### Family domain

Table A presents the occurrences of the family domain in the qualitative data (see Appendix H). This domain has been a dominant domain in the data of the study. It showed various kinds of families. For example, joint families and unitary families. Most of the families in Dana village are joint families. The unitary families found in this data were mentioned in *Salam's* interview and *Wajid's* family. *Wajid's* grandparents have passed away years ago and his family lived for years with his paternal uncle's family. His father has been working in Lahore as a private security guard. *Wajid's* mother *Naseem* was found to be a Hindko speaker from Shoshni village. She spoke Hindko to her children. Her husband also spoke Hindko with his family. In his brother's family, everyone spoke Hindko with his children. *Salam's* family was yet another example of unitary family structure. However, the home language of the family has been most of the times Mankiyali as it was mother tongue of his parents. Like *Wajid*, his father worked far away from Dana. His father had also worked in Saudi Arabia for some time. Similarly, there were families living in the village Dana present in all the data sets; on the other hand, *Nazina's* family that returned after spending twelve years in Karachi is mentioned in interviews. This family used to visit Dana after two or three years during summer vacation for at least two months. Two of her married sisters lived in Dana with their families. Her Tarawara parents have stopped speaking Mankiyali language

and have shifted completely to Hindko. In Karachi, she used to speak Urdu at school and Hindko at home. Everyone at home understood Mankiyali but would prefer to converse in Hindko. She hated to speak Mankiyali. *Abu kabi yehi zuban boolte the main Hindko main jawab dati thi.* ‘I would reply in Hindko if my father asked something in Mankiyali’(interview code-300). Her favorite language has been Urdu and she would never speak Mankiyali with her prospective children. *achi nahin lagti* ‘I don’t like Mankiyali’(interview code-349).’

### **5.1.2 Friendship domain**

The next important theme grounded in my qualitative data was friends’ language use. This domain also revealed a patterned language use. Data exposed two kinds of friends: friends in Dana village and friends out of village. Friends were mostly of the same age group. The only recreation for Dana women was to hang out with friends. In village, womenfolk of almost every age group sat with friends and had chitchat with them. Their conversation moved around their lives and daily chores. This relationship has been of a great significance in the lives of Dana women. Their mobility out of village has been very infrequent as compared to men. Language use patterns in this domain had similar trends, which not only revealed their lives but also showed a consistent pattern a competing bilingualism. Hindko has already sneaked into all the informal and formal domains of the people of Dana. Friendship domain of females has been shown more variability as compared to men. Mankiyali parents’ friends spoke Mankiyali among themselves. At the same time, their friends with Hindko speaking mother always spoke Hindko with their friends. This trend has not been replicated in men. Most of men of all generations spoke Mankiyali to their village friends. However, while speaking they often switched to Hindko.

Five neighboring villages have been in very close interaction with this village. People living in these villages also belong to Tarawara community. They are not only relative but also friends to the people of Dana: Arghaniya, Chamrasi, Shoshni, Domaka and Guldar. Two families of this community reside in Arghaniya, six families in Shoshni, and five families in



Chamrasi. In these villages, no one speaks this language. These families shifted to Hindko language. However, eight families in Damaka and twelve in Guldar, who still speak this language, are originally from Dana and left in recent years to take charge of the mosques of these villages. Families living in these two villages still speak this language.

According to our data, most of the inhabitants' friends out of Dana were people from these five villages. Some friends out of village were from educational institutions and work places as well. People of these villages have been particularly interacting and participating in every occasion such as death and weddings. Female inhabitants of all three generations found friends in these villages. The most interesting part of my interaction was a wedding that I attended. This was a very cheerful and happy day for female segment of the village, especially for younger girls, not only because they would wear their best dresses, sing and dance but also because they would get to meet their friends from these neighboring villages. In this wedding, I met women from all these five villages. Friends from Domaka and Guldar were speaking Mankiyali; however, friends from Arghaniya, Chamasi and Shoshni were speaking Hindko *us ey gallan nae karday* 'we do not speak this language' (SPO code- 755). The wedding songs sung in this wedding were mostly in Hindko. They did not sing any folk song from this language. They reported that they never listened to any song in Mankiyali. The school-going girls reported to have friends from Pashto, Gujar, and Hindko speaking backgrounds. These girls revealed that Pashto speaking friends ridiculed their language and thus they never spoke this language at school, not even with their friends from Dana. *Ketin hain Galliyon jasi hai* 'it sounds like swear words (FGD7 code- 173).' They spoke Hindko with their school friends. Their friends at school ridiculed them when they spoke Mankiyali.

Men of the first generation also reported the same trend. They use Hindko and Pashto with their friends out of village. They have been reported to use Mankiyali mostly with their friends in village. Less educated men of this age group reported Pashto and Hindko. Educated men of this age group reported dynamic interactions with friends of various language backgrounds. Village language use with friends indicated an active use of Mankiyali; however, when a Hindko speaker joined the conversation, all of them switched to Hindko

language. Men of the third generation used Mankiyali more frequently with their friends. Even boys who were reported to speak Hindko at home stated Mankiyali use with friends.

Table B

	Focus group discussions	Summaries of Participant observations	Interviews
FGD3	108	10-11	35-43
	321	40-41	52
		67-68	60-63
FGD4	132-139	70	409-416
		86	544
			591-595
FGD5	13-25		727-736
	113-124		754-763
	269-275		
FGD6	61-68		
	81		
	96-97		
	115-118		
	144		
	165		

#### Friendship domain

Table B presents the occurrences of the friendship domain in the qualitative data. Total tokens present in Appendix H for the domain of *dosh ya sahiliyan* have been 67. Like any other domain, friendship domain shows mainly a trend of competing multilingual and bilingual trends. *Nargis* very briefly summed her language use in friendship domain in the village. *jo gaon ki hoti un se apni zuban kartey hain, jo behir ki iedar udar ilada gaon se han un se Hindko main* (interview -code-37) ‘I speak Mankiyali with my friends living in Dana and Hindko with all those who live somewhere else. When I asked if she felt ashamed of speaking her native language to these friends *apney bahir ke dosto ke sath y zuban boltey ap ko saram mehsoos hoti hai*, to this she replied in affirmative *ji hoti hai* (interview code-133), ‘yes, I feel ashamed.’ *Nazina* never spoke Mankiyali with her friend. Her family returned to the village from Karachi after twelve years. She used to speak Urdu in Karachi with her friends and in village Dana she spoke Hindko. On the other hand, *Salam* spoke Mankiyali with friends from village and sometimes used Urdu with non-Tarawara friends. When I asked if his friends in the village liked this language, *kia ap ke gaon ke dosto ko ye zuban pasand hai* to this he replied in affirmative (interview code- 435). *Wahid*, a seventeen years old boy, defined his friendship domain: *doston k sath yehe zuban bol ta hon* (interview code- 592). Although language of family domain is Hindko. On the other hand, *Fasiya*, a twenty-four years old woman, spoke Hindko with her friends in the village. Her husband, mother-in-law

and sister-in-law spoke Mankiyali in family domain. *Fazia* spoke about her friends: *char punj inna naal Mankiyali boti en* ‘I speak Mankiyali with four to five friends’ (interview code- 755). She spoke only Hindko with at least four friends.

### 5.1.3 Neighborhood domain

This domain also has shown systematic patterns of language use. Tarawara community has been engaged in vibrant neighborhood interaction in Dana village. Although people of this village have been reported to be religious but this author observed free interaction between men and women of the neighborhood. This neighborhood interaction has been seen in houses, fields, pastures, streets and around the faucet from where the whole neighborhood gets water. However, stranger male visitors from other villages and places have not been allowed to go beyond *baythak* ‘drawing room (POS code- 96, 97, 98, 99).’ This has been the best-kept room of house. It is traditionally decorated according to the financial condition of the family. This has been the place where male guests are served and boarded. All three meals were served in this room and before every meal a younger male member of the family would come with a *Lotah* full of water ‘sphere-shaped metallic vessel used for carrying water for washing hands and ablutions in subcontinent(POS code- 98)’ and *Chilmachi* ‘an aluminum bowl(POS code- 98)’ for helping the guests to wash their hands. In addition to this, in case a guest intended to use toilet, constructed in the main family area in some houses, another male member of the family would lead him in order to ensure that he was not left alone in the family area. *Baythak* was the main area where men from neighborhood would interact. Men of neighborhood would come and sit in the Baythak and talk about village life. Their discussions generally revolved around topics such as to find someone who has any access to any hospital personnel, admission in government schools, filling up job application, planning weddings in the village, planning wheat and corn harvest, winter grass reaping, scheduling two annual and weekly cricket tournaments, politics, calling *jirga* ‘a tribal council,’ *razinanas* ‘agreements on disputes’ and many other matters (POS code- 99). *Baythak* was mainly an all men’s area and generally, women were not part of

these discussions. Four families of the village owned televisions in their *Baythak*. However, women had nothing to do with TV as these TVs were brought to household to watch news and cricket matches. Here the interactions started in Mankiyali with older members and if someone came in whose dominant family language is Hindko, everyone would switch to Hindko.

Women of neighborhood generally got together after *magrab* ‘evening (POS code-101)’ prayer. This was the time when family already had dinner and neighbors, who are relatives also, were free to chitchat. This was the time when most of the women are extremely tired after a long day’s work. Therefore, these interactions were short and generally, visit of women from the neighborhood was need based. They generally came to ask for things like sugar, *Atta* ‘flour’, eggs, milk or at times medicine. These requests were not rejected because it was part of the courtesy of the neighborhood. Other than houses, women would generally meet in fields while disposing of animal dung or working in fields, around the only village tap, where women folk gathered to fill their pitchers and to wash clothes. Here women of first and second generations mostly communicated in Mankiyali but some of the second-generation women would mostly speak Hindko. Most importantly, the majority of the Hindko and Pashto speaking women married in the community always used to speak Hindko and everyone from the neighborhood would always communicate in Hindko with them. Most of the children of these women also spoke Hindko. Third-generation females also spoke Mankiyali but there was a growing trend of speaking Hindko. Data revealed that children grew up picking Hindko from bilingual neighborhood. Wedding has been also an event where whole neighborhood participated. At this event, male guests from the other villages and cities were not allowed to go to a place where women were gathered. The wedding songs they sing were either in Hindko or in Pashto.

The whole neighborhood would also interact on wheat and corn harvest. Wheat is harvested in the month of June and the corn crop is harvested in the month of September. These events have been very significant to the village life of Dana because, on average, half of the year they consume their own crops. This was a hilly area and it was difficult to bring

combine harvesters and tractors. Everyone of this neighborhood has been busy in this harvest. It was reported that all family members of every household participate in the harvest. It has been an occasion when the whole community reported to join hands after winding up their harvest. Every year other neighboring communities would bring drumbeaters and play songs to excite and entertain the harvesters; however, this community did not report to follow this practice because of their being prayer-leaders in different villages and Imams of mosque. Harvest of grass in the month of September was reported as another important annual event. Hay would be stored and used as fodder in the winter for the livestock. According to the villagers, harvesting grass is a very tough time for the whole neighborhood because the whole community goes to the village pastures for cutting fodder for the cattle. This event engages the whole neighborhood in the most vibrant interaction and this has been usually directed by sustained and systematically patterned sociolinguistic behaviors across generations and gender.

Table C

	Focus group discussions	Summaries of Participant observations	Interviews
	177	1	84-85
<b>FGD3</b>	209	3	342-343
		6	423-424
<b>FGD5</b>	240-243	8	589-590
		14	
		98	
		99	
		101	
		105	
		112	

#### Neighborhood domain

Table C presents the occurrences of neighborhood domain in the qualitative data. *Nargis* informed me about her neighborhood language use *ye mare gawandi parosi hain, in se apni zuban bolte hain* ‘these are my neighbors and we speak Mankiyali with each other (interview code-82)’. *Nazina*’s parents mostly spoke Hindko; however, they used Mankiyali with the community elders living in the neighborhood. My question in this regard was: *ap ke ammi abu yahan paroos k buzurgon se kon sr zuban boolte hain*, ‘which language your parents speak with the community elders living in the neighborhood.’ Her reply to this was *wohi Mankiyali* (interview code-343). *Salam* indicated that he used Mankiyali in this domain

of language use. *humesha madari zuban* (interview code- 424). This domain has also been present in focus group discussions. Male participants of the second generation indicated that they used this language in street fights in the village. *Galli wagera main larai k waqt/ apni language mein hi* ‘language of street fights is Mankiyali (FDG 3 code-208/ 209)’. Hum apne Gaaun mein mukamal tor par yeh zuban use krty hain ‘we only speak Mankiyali in the village neighborhood (FDG 3 code-177)’. However, female participants of the second generation indicated that they also used Hindko in this domain of language use. They explained that it was due to exogamic marriages. *Hindko bi hai /jo larkiyan bahir say shadi kar kay aay hain woh Hindko boltay hain* ‘it is also Hindko/ women, who have been married from outside, speak Hindko(FGD5 code-241/ 242)’.

#### **5.1.4 Domain of Religion**

The prior major theme imbedded in my qualitative data was neighborhood language use. This functional domain of language use revealed variable language use, outlined and depicted the same patterns as unearthed in the previous domains of family and friendship. Data indicated various religious practices of Tarawara community. It included occurrences of dua after Nimaz, *chalet phirte dua*, prayer for rain, language of Quranic instruction, language of mosque, *Hikkah*, *Haqiqa*, *Biyan* after Friday prayer, prayer for rain and preaching.

Tarawara community living in Dana village belonged to Barailvi Sunni sect Muslims; however, due to their recent association with Jammat-i-Islami, an extreme rightist political party, some community members were more inclined toward Deobandi sect. The most interesting part of this data is that I found a woman in the village that was unaware of the existence of any other sect. This actually showed general trend of religious training and practices across gender.

Women in Dana reported not to attend the *bajamaat nimaz* ‘prayer in congregation’. However, I met a woman who was carrying bricks and contributing in the construction of the mosque of the village manually. She told me that whenever she got time, she helped the other villagers to take part in this construction, as this would ensure a blissful house for her in

*Jannat* 'heavens'. All the first generation women were illiterate and could only recite Quran. Most of them offered *nimaz* five times a day and this was part of lifestyle of the village. *Neeyat* (intention) of *nimaz* is performed in Arabic language. *Dua* (prayer) at the end of the *nimaz* was always offered in Mankiyali, however some of the second-generation females indicated that their *Dua* at the end of *nimaz* is in Hindko. Similarly, third-generation female revealed the similar pattern of language use. Addressing God in everyday situation was also done mostly in Mankiyali; however, some of the second-generation women also reported Hindko use. Third generation female inhabitants reported little higher use of Hindko in this part of religious domain. Similarly, announcements of mosque on loud speaker constituted yet another important language exposure and component of religious domain. Announcements were generally made in Urdu and Hindko. Females reported that *Biyan* after *Jummah* prayer was not done on loud speaker. Similarly, *Imams* of the mosque were from Dana and they never gave *Biyan* 'sermon' to women on occasions such as *Haqiqa* 'birth ritual' and *Nikkah* 'tying knots'. The only text first-generation women and majority of second-generation women could read was Quran.

Moreover, the first-generation women reported that they received instructions of reading Quran in Mankiyali; however, some of the third-generation female inhabitants also reported Hindko as language of instruction of Quran as the teacher who taught them to recite Quran was a Hindko speaker. Women were provided extensively religious explanations only when requested. Women were not allowed to watch TV in the village on religious grounds.

Religion domain offered more diversity in the life of Mankiyali Men. This domain has also been a source of consistent language use patterns. Two *Imams* from the village generally administered collective *nimaz*. *Dua* 'a request to God' after collective *nimaz* was usually in Mankiyali. Similarly, *dua* after *Jummah* (Friday) congregation was generally in Mankiyali in case everyone in mosque was from the village and if someone was from other villages *Dua* would be offered in Hindko or Urdu. Similarly, *Biyan* after *Jummah* 'Friday' congregation was also most of the times in Mankiyali and, in case there were some Hindko

speakers present, it was in Hindko. Men also confirmed the same language use pattern of instruction of Quran as the women reported.

Table D

	Focus group discussions	Summaries of Participant observations	Interviews
FGD1	131-138	20	1-35
		29	370
FGD2	105-113	49	393-
		114	404
FGD3	196-204		585-589
			609-610
FGD4	94-119		
FGD5	149-167		

#### Domain of Religion

Table D presents the occurrences of domain of religion in the qualitative data. A male participant of the first generation in a focus group discussion revealed a fundamental explanation of the bilingual speech behavior of the community. *Masid main bar walla koi aya na Pashtu walla aya tu hum ketey hain yaar apni baat choro, wo humrey sath hanste hain, Mazak karte hain, Hindko walle aye tu Hindko main bolo.* ‘If we have some outsider in our mosque we stop speaking our language, they make fun of our language. If they speak Hindko, we speak Hindko with them (FGD1 code -132). Similarly, for *dua* after nimaz *apney log hon tu apni zuban, dua kis main karte hain* ‘if everyone in the mosque is from Dana village *dua* will be in Mankiyali (FGD-133)’. In contrast, a female participant of the first generation revealed another trend of *dua aprin zuban wich te hindko wich b karne aan* ‘my *dua* is in Mankiyali and Hindko (FGD2 code 107)’. Another male participant of the second generation explained the use of Mankiyali in the prayer for rain. *Jaisay nimaz-e- istasqa hoti hai us mein Arabic ibarat hoti hai woh usi tarah parhtay hain us kay baad jaisay barish kay liye dua hoti hai to molvi saab apni hi zuban mein kartay hain,* ‘for example, prayer for rain is offered in Arabic, after this prayer, leader pleads from Almighty for rain in Mankiali (FGD3 code-196)’. In contrast to this, a female participant of the second generation revealed the bilingual nature of language use in this domain: *jo Hindko karte hain na wo Hindko main dua karte hain, jo apni zuban karte hain wo apni main,* ‘all those who speak Hindko offer *dua* in Hindko and those who speak Mankiyali offer *dua* in Mankiyali (FGD4 code-102)’.



### 5.1.5 Domain of Cricket ground

Cricket ground was the other important theme emerging from the qualitative Data. This domain offers a vibrant language linguistic scenario, cross-cultural multilingual interactions and an ethnic melting pot where Mankiyali speakers and other ethnic communities assembled in a cricket ground located at the margin of Dana village. Cricket was widely played sport in the region. Men of this community were greatly fond of cricket. The proof of this fondness was the cricket ground, at the northeast edge of the village. The villagers had to labor for months to pave this area. This cricket ground was the largest flat area of the village and presented a panoramic view of all areas around it. The playground used to be full of cricketers after 14:00. This was reported to be the time when most young cricket players were back from school. This has been a no-go area for the younger women of the village. The people of the next village, Rog, also played here and interacted in Hindko with the people of Dana on a daily basis.

People of Dana reported to organize various tournaments on this ground. They organized two kinds of tournaments: mini-tournaments and regular tournaments. Mini-tournaments consisted of six overs and were played on weekends and public holidays. In these tournaments, teams from the neighboring villages like Rog, Bandi and Shoshni participated. These were Hindko speaking villages. There have been two major tournaments of eight overs played on this cricket ground on the occasions of two Eids, two major religious festivals. In these tournaments, twenty-two teams from different neighboring villages participated. Some villages had two participant teams. Teams from Rog, Bandi, Shoshni, Ramkot, Gallli, Kottal, Arghaniya are Hindko speaking. Team of the village Chatta was mostly Pakhtoon from Bangash tribe, similarly team of village Nakkah consisted of Gujars tribe who spoke Gujari language. One participant team had all its members from a Hassanzai Pakhtoon tribe. These members were selected from different villages on the basis of their ethnicity. In this domain, Tarawara community used Mankiyali to discuss their strategy during the match. This happened between bowler and wicket keeper. Captain of the team

discussed the game planning on ground without any fear of being understood. Similarly, batsman was also briefed about the weakness and strength of the bowler. Standing on cricket pitch, batsmen discussed bating strategy without being understood by the opponent. Batsmen also helped each other to point the area where to play shorts and at times one batsman would suggest the other to control and wait for the appropriate ball to score maximum runs without losing wickets. Likewise, the captain and the team would not need to go elsewhere to discuss their fielding strategy and attack strategy. Blower, fielders, wicket keeper and captain discussed anything during-match without any fear. In this ground, Tarawara community only spoke Mankiyali to each other not only because of the element of secrecy but also because of the fact that other ethnic groups also stood out as a distinct ethnic identity. Pakhtoon teams would always speak Pashto among themselves, though their language was intelligible to most of the people on the field. Gujars would speak Gujari on the field, which was also not comprehensible to most of the people of the area. Most of the teams spoke Hindko, which was intelligible to all the teams who would frequently come and play on this playground of village Dana and which was language of larger communication.

My fellow researcher, Muhammad Aqeel, a former cricketer of Pakistan's national under-19 team, played cricket with the community members. Aqeel accompanied me to Dana to help me in conducting focus group discussions. When I called my focal person in the community, Usman (Pseudonym) and told him about Aqeel and his association with cricket, the men of the village started waiting anxiously for us. Moreover, when we were close to village, one of the villagers came all the way to Bajna to receive us. Aqeel became very popular in the village and especially among second-generation and third-generation male inhabitants. Aqeel participated in a friendly tournament. He represented team A and B of the village and played against a team from neighbouring village. Team B managed to qualify for the final match after winning the semifinal.

Table E

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	129-130	8	430
		31	560
<b>FGD3</b>	6	65	
	145-152	99	
	177	115-133	
	214		
<b>FGD7</b>	29-31		
	140		
	150		
	168		

#### Domain of Cricket ground

Most of the men included in the qualitative data have considered Mankiyali beneficial for the players in cricket ground. However, while watching matches these men showed the similar multilingual and bilingual behavior which has been seen in other domains. *Agr koi baahir ka banda aa jaaye, jaisay aap hain to Hindko hi boltay hain. Jaisay keh aap ko samjh aa jaaye. Agr hum apnay hi baithay honn to hum apni hi zuban boltay hain*, while watching cricket if we have speakers of other languages, for example, we will speak Hindko if we have Hindko speakers with us (FGD5 code-102). Cricket ground has been an important domain for the men of this village. Although women of this village are unwelcome during cricket matches with the neighboring villages, but I was invited to watch cricket match in which Aqeel was playing for the village. I could see the fervor and passion for this sport and on top of this, their cheerfulness for having a national player amongst them.

### 5.1.6 Domain of Education

Other important domain emerging from the qualitative data was education. Data showed that at one time education was not accessible to the people of this village due to the lack of schools in the region. Nawabs of Amb imposed suppressive rules on his subjects. They did not have right to education. This left people of this region deprived and illiterate. This factor forced people of this area to continue *begaar* ‘unpaid labor’ for these rulers. The first primary school started in Bandi, some 65 years ago in this area, in the times of Amb state. Data showed that the male population of the first generation could not go to the primary school constructed in Bandi during the era of Nawabs of Amb. The community was bounded labor for the Nawabs of Amb. It was reported that children of that time were bound to help

their parent to win the bread and butter for the families. They had cattle to look after and to cultivate crops and vegetables. Life in those days had been very hard for the people of Dana. These families had to pay half of their agricultural products to the men of Nawab. In such hard times, getting education was never a choice of these families. People of this area worked in the construction of this school. This school was recently upgraded to a higher-secondary school. Most of the children of the village go to government-owned public schools. Most of the boys, after grade 6, were admitted into this school. Most of the men of the village have passed their matriculation from this school. Eight male community members reported to be schoolteachers and taught in government and private schools in the neighboring villages and towns. Almost all children, over five years, reported going to primary school at Nawahshahr. This is a government school. Recently it has been upgraded to middle school. Few children also went to private schools. After completing matriculation, boys attend college in Oghi.

Data showed only three men in their sixties have been to primary school. On the other hand, majority of men in fifties attended primary school. Most of the men in forties, thirties, and twenties, and teens have been to high school. Within these categories, some male inhabitants were college and university graduates. On the other hand, all the female population over twenty was illiterate. Most of the younger female inhabitants in teens attended primary school. Only three female individuals around 18-16 passed middle school certificate. Recently, Nawahshahr primary school has been upgraded to grade eight and three girls from the village have been admitted in grade six. However, rest of the girls of this age were not allowed to continue their education beyond primary level.

The language used of Mankiyali seemed to have been in a compromising position in the domain of education as against Urdu and Hindko. Data revealed Urdu having emerged as a major language as a medium of instruction and Hindko as used as a language of wider communication. Mankiyali is reported to be mainly used a language to communicate on the way to school, as a secret code, for communicating with children from the village, for using to explain unseen and new concepts. Most of the teachers of the village reported that they use Mankiyali very rarely in the class. Language of instruction was mainly Urdu and Hindko.

Hindko is also included recently in primary school. Mankiyali was generally used only when some students from the village found some concept difficult to understand in Science, Mathematics, English and Social studies. Most of the male students reported to speak it with the other children of the village.

Table F

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	34	51-53	80
	139-141	73	179-190
		135	249
<b>FGD2</b>	64-79		284-292
<b>FGD3</b>	14		357-360
	40		413-414
	64		430
	184-189		521-522
	228		553
	287-301		571
	421-431		
<b>FGD4</b>	1-13		
	53-61		
	89-106		
	121-136		
<b>FGD5</b>	143		
	206-207		
	253-256		
<b>FGD6</b>	44-54		
	89-106		
	121-152		
<b>FGD7</b>	16-19		
	27		
	66-86		
	154-168		

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#### Domain of Education

This Table included data related to Domain of Education. It showed the construction of the first school in Bandi. Nevertheless, the restricted lives of the first generation people of this village did not allow them to go to school they had constructed as bonded unpaid labor. The second important variation has been the Mankiyali as a secret code used by the male population of the third generation and the display of low language pride of the female inhabitants of the third generation at school.

The third-generation female population presented entirely different trend for Mankiyali language. Although this group has the highest literacy rate as compared to the female population of the first generation and the second generation. These female students expressed their negative feelings for Mankiyali language. *ye zuban achi nae hai*. ‘This language is useless (FGD6 code-134).’ *bas muje achi nae lagti jab hum baaten karte hain tu*

*dosrey bandey hanstey hain*. ‘We do not like this language when we speak others make fun of us (FGD6 code-146)’. They felt embarrassed to speak this language in front of other schoolchildren and spoke Urdu in classroom and Hindko outside the classroom. This attitude was further reinforced because these female students reported to be harshly reprimanded for speaking this language in the class. These female students reported that a teacher from Mansehra used to punish, insult and fine them whenever he found them speaking this language during his class. They reported that, after this, every student started to make fun of this language and ridiculed them. However, during examination and test that they took help for solving their test or completing an exam from children of Dana since examiners do not understand this language. On the other hand, most of the male students reported that they spoke Mankiyali with other village children of Dana. However, they also indicated negative attitude of teachers towards this language in the classroom. They spoke this language particularly during sports, exams and in school fights with the other students. Mankiyali saved them if they stole something; if someone was nearby to locate the stolen object, they would warn the thief using Mankiyali. Most of the people were against early education in Mankiyali. However, some of the inhabitants of the village Dana wanted to see their language in print. Few female individuals also believed that it would help students of this village to do better in studies, as students found Urdu very difficult. They would take three to four years to learn it, and if Mankiyali were introduced in primary school, children would take their own language seriously. Apart from this, Dana would progress and people of other communities would respect them. Men of the first generation also termed literacy in Mankiyali better for community. However, most of the male students believe that if this language were introduced in school, it would cease to remain a secret code for them. Some males of the second generation believed that though literacy in Mankiyali would strengthen the language in and outside the village but it would be opposed by Hindko speaking villages as they have been reported to be in majority. In addition, even if this decision were taken, Gujars would oppose this step. Government, according to them, would not spend so much just for four hundred people of this village of poor people. Education has been a significant functional domain for

the people of Dana. This section revealed a varied trend across gender and the three generations living in Dana village.

### **5.1.7 Domain of Market**

Market emerged as a next important domain in the data where Mankiyali language has been used in various situations. One important source of mobility has also been market, which provided an opportunity to the people of Dana to interact with the people speaking other languages. The data revealed three main bazaars where the people of Dana buy different items on weekly, monthly or yearly basis. The nearest market to the village was reported to be in Bandi. The other important bazaar is Oghi. Abbottabad was reported to be a place where people of Dana went for shopping. Going to Bandi Bazaar means interaction with Hindko language. Some of the men of the village, who do the manual work, reported to go to this bazaar on a daily basis. They would sit in a corner of the bazaar with their tools to wait for work. Some older men in the community would visit Bandi bazaar once a week to buy weekly groceries. The next bazaar reported in the qualitative data has been Oghi bazaar. Oghi was reported to be a nearest town of the area. Bazaar is located on sloppy area. This market is located on the road, which is linked to Shungli Bandi Road. During my field trips, I used to travel through this bazaar. There are numerous shops in this bazaar, such as grocery stores, medical stores, weapons stores, cloth stores, shoe stores, fruit/vegetable stores, hotels etc. I was told that this bazaar has been a famous black market throughout the country for weapons and ammunition. Every time I would found this market of the city filled with people of different ethnic origins. Coming to this market would mean speaking Hindko and Pashto. Some Kohistani speaking families permanently settled in this town. Kohistani language has also been spoken in the market. I found some few women in this bazaar. When these women would leave village for Oghi or some other city, like other women of this region, they wore *chadaar* 'cover' with a veil and always accompanied by male members of their families. Generally, they reported to come here before two Eids to buy clothes for the family and to visit the private clinics located in this market. Similarly, some affluent families reported to

visit Abbottabad to avail themselves of better medical facilities. These financially better off families have been visiting this city for two annual Eid festivals shopping. In Abbottabad Bazaar, the communication was reported to be mostly in Urdu and Hindko. Mankiyali was reported to be generally used in market to discuss to keep things secret from shopkeepers and to suggest other village fellows to negotiate with shopkeepers for lowering the prices. This might help them to go to other shops or bargain for lesser prices.

Table G

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	81-86	55	69
<b>FGD2</b>	40		
<b>FGD3</b>	178-181 226 233 244		
<b>FGD4</b>	32-47		
	39-51		
<b>FGD5</b>	31		
<b>FGD7</b>	169 171 182		

#### Domain of market

Table G presents the occurrences of domain of market in the qualitative data. One cause for women to travel very rarely out of village has been going to market. They usually go to Oghi market to buy clothes. *Bazaar vi kaprey kiney te* ‘we go to market to buy clothes (FGD2 code-277)’. *Oghi julne aan or kisa pasa nae julde, barah bazaar julde aan*, ‘we only go to Oghi Barah bazaar ( FGD4 code- 32)’ when I inquired from female participants of second generation about the frequency of these visits, the reply was: *Cha mino de bad ik dafa julne aan* ‘ I go once after six months ( FGD4 code- 34) ,’ the other participant reported even more infrequent mobility to the domain of market, *main vi cha mene bad nae saley bad juldi aan*, ‘I go after one year( FGD4 code- 35).’ The responses on the same domain were variable across gender of the same age group. *Main ziada say ziada theen din bad market chala jata hon*, ‘I go to market at least every third day (FGD3 code- 244).’ *zahir hai jana hi parta hai*, ‘it is unavoidable (FGD3 code- 244)’.



This section of the chapter reveals first major organized theme of this chapter, which overviewed the variable language use of Mankiyali speakers in different domains. This section presents seven themes related to the different domains of language use of Mankiyali speakers.

This section encompassed functional domains of family, friendship, neighborhood, religion, cricket ground, education and market. These domains exposed a great deal about functional domain of the people of Dana. Section of language domains began with the informal domains eventually taking us out of the village, which showed more variation in functional domains of Tarawara community. It showed competing bilingual situation and gradual shifting trend from Mankiyali to Hindko.

This analysis showed that although Mankiyali language has been transmitted to the next generations but this language group has been reportedly in contact situation in all the existing domains and eventually, community will discontinue this language in the favour of Hindko language in the coming years.

## **5.2 Causes of Vitality of Mankiyali Language in Dana Village**

This section is based on the causes of the maintenance of Mankiyali language emerging from the qualitative data. These causes are closely imbedded in the historical and socio-economic status of this community. This analysis revealed how repressive rule of Amb state kept people of this village confined and underdeveloped. Location of village also emerged as an important factor for safeguarding their cultural and linguistic legacy, as it is located in an isolated hill pocket. As this village is located in a far-flung area of KPK, it still lacks road access. The nearest road, Shungli Bandi Road that is at the distance of one-hour walk, has been constructed some thirty years ago. Illiteracy, paradoxically, also contributed towards the maintenance of this language, because in the light of previous section, this language has not been encouraged in school. Qualitative data revealed that joint family system of the community has been a crucial factor of protecting this language in village Dana. Most of the Mankiyali speakers have positive attitudes for their language and this factor

emerged as an encouraging factor for the maintenance of this language. This community reported to practice endogamy. The marriage patterns of the community also preserved their cultural legacy. Mankiyali has been beneficial for the community because it has been a secret code and because it has been an identity marker of this community. Finally, gender has been an important factor for keeping this language alive.

### 5.2.1 Oppressive Rules of Amb State

Village Dana was part of Amb state. It was also known as Tanawal. It was situated in the North West of Hazara and South of neighboring rival princely state Agror and Black mountain. According to qualitative data, the rulers of this state were called Nawabs of Amb. They belonged to Tanoli tribe. Painsa Khan was mentioned as one of the most eminent rulers of the state. Jehandad Khan was the successor of Painsa Khan. The next rulers of this state were Muhammad Akram Khan, Muhammad Khani Zaman Khan, Muhammad Farid Khan and Muhammad Saeed Khan. Muhammad Saeed Khan was the last ruler of this princely state as it was incorporated into Khyber-Pakhtunkhwa in 1969. The important villages of this princely state were Bandi, Butti, Chatta, Karam, Darband, Kochatti, Lasan Tanyan, Khaki, Naryali and Sher Garh. Darband was the capital and Sher Garh was the summer capital of this princely state. Amb state supported British troops in various military ventures against princely state Agror and opposed different tribes in the black mountain expedition such as Akuzai and Hassanzai tribes. Cannons were loaded, fired from Punji ki Galli. It used to cause them huge loss. According to the data, the rulers of this princely state had imposed restrictions on the common people. People were not free to travel outside the state without a permit. Common people of the area were forced for unpaid labor (*beegar* or *diyaridar*). In these villages, *Lambardars* or *Mallaks* were representatives of the Nawab. *Mallak* of the village was given more land than the other villagers and he did not have to pay his half-agricultural production to Nawab as the rest of the villagers had to. He acted like manager of the labor from the village. His job was to pick out village men for (*beegar*) unpaid labor for Nawab. During the days of crops harvest and reaping of grass, *mallak* used to take unpaid labor for four

continuous days for working on the fields of Nawab. It was called *chooneh di beegaridar* ‘unpaid four-day labor’. The supervisors used to hold a whip for lazy reapers and did not even allow them to have a lunch break. For all those four days, the unpaid workers were not given food and they used to eat at their own expense. People of this region and village lived under a strict control of Nawab. Data revealed that Nawab wanted to construct his palace in Dana village to keep an eye on his subjects as Dana presents a Panoramic view of villages under control of Nawab. However, scarcity of water, strong winds and a fierce thunderstorm made him change his mind. This repressive rule of Nawabs of Amb kept people restricted to their village, which has maintained Mankiyali in the village.

Table H

	Focus group discussions	Summaries of Participant observations	Interviews
FGD1	32-33	23	140-186
	52	43	517-
	92	49	255
	145	50	517-
FGD3	102	59	521
		61	
		75	
		100	

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### Oppressive Rules of Amb State

Table H presents the occurrences of role of oppressive rules of Amb State, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. An old Tarawara man recalled repressive rules of the Nawabs of Amb in following words: *Us waqt zulam ziyada tha, wo para din us ka kam kar k atey they aur zamin k hissa bi us ko datey they, wo taleem bi nae karne deta tha, wo Butti se Agror nae janey deta tha, jab koi jata that u ijazat nama le kar jata tha*, ‘ruthlessness was prevalent in Amb state, we used to work for the whole year and had no ownership rights, we were not allowed to get education, we had restrictions on mobility and used to take permission to travel to neighboring Agror state (interview code-521)’. The *Lambardar* also explicated repressive regulations of the Nawabs of Amb in following words: *wo kuj bi nahi dayta tha, nawab sahab wahan kahna peena kia Karen, ye jo ghass katey the in ko roti ke liya b nahi chorey the, in ke jo mulazamat behtey the na wo kete the k ye bell jate jate hain ap bi ese khao na, intina zulom inno ne kia tha, ye aalah ne*

*pakarah tu is se nawabi chali gi, itna zulom is ne kia tha* ‘ there wasn’t any facility for unpaid four days grass reapers, they were not allowed to have lunch break during their work, the servants of Nawab used to tell them to eat while working like cows and bulls (interview code- 227).

### **5.2.2 Location of Village**

Location of the village has been one of the major factors for maintaining Mankiyali. This factor has contributed significantly. As it is already mentioned that this village located on an isolated hilltop and due to lack of direct access to road has impeded and relatively restricted the mobility of Tarawara people. Village Dana is located at a higher altitude than neighboring villages in a remote hill pocket. People used to travel on foot for the whole day to reach Sherghar. They used to transport things on their shoulders and donkeys. In olden days, people of this village were mainly sustenance farmers. They used to spend their whole lifetime of hard labor to meet their both ends meet. They used to pay half of their harvest to the representatives of Nawab. These people were either working in their own farming land or were gone for unpaid labor of Nawab. This factor kept people poor, under developed and limited to the boundary of this village. This emerged as another important factor for preserving Mankiyali in Dana village. This isolation was further reinforced by the fact the entire population of the village has been from Tarawara community. The great-grandfather of Tarawara community came through Black mountain from the village Batera and settled in Shoshni village. Some three hundred years ago, Nawab of Amb ordered the *mallak* of Tarawara community to take people of his community and settle in village Dana because pastures and fields were given to people of this community. One family of the community stayed back in Shoshni. As majority of people living in this village speak Hindko language, these families were also shifted to Hindko completely. Currently, no one from this community speaks this language. Similarly, this community has also been reported to move to the villages of Arghaniya, Chamasi, Domaka and Guldar. These families left Dana to take the jobs of prayer-leaders of mosques. In Arghaniya, no one from Tarawara community speaks

Mankiyali. Similarly, in Chamrasi no one from Tarawara community speaks this language as they shifted in this village about hundred years ago. These families shifted to Hindko language because surrounding population used to speak Hindko language.

Table I

<b>Summaries of Participant Observations</b>	<b>Interviews</b>
7	207
16	549
62	569
116	

#### Location of Village

According to local tradition, once Nawab of Amb decided to construct his residence in this village because of its location but he had to cancel his plan because of fierce winds and hailstorms. Nawab used to send messages through mirror reflection. It was done in order to control the state and to keep an eye on the neighboring areas. Village Dana is accessible via two directions. One of them is a rigidly erect and vertical walking track starting from Shoshni in the south of Dana, which is located on Shungli Bandi road. This is the nearby village to Dana on the southern side. It is a one-hour rigorous hiking. The second approach to reach Dana is through Northern side. It is an uneven, bumpy and steep jeep tract starting from Bandi Shungli Road. This jeep track starts from village Nawanshahr. The closest village from this side is Rog. It is almost 45 minutes journey from Bandi Shungli Road. After passing through a narrow muddy road and thick forest, on the either sides, the track ends up at the back of village. Village graveyard is also located at the extreme right side of the approach of the village.

### 5.2.3 Lack of Roads and Means of Transportation

For many years, these areas were not connected to roads and thus there were no proper means of transportation. The nearest concrete road was constructed, according to data, some ten years ago. Lack of roads and absence of swift means of transportation kept the people of village Dana isolated from rest of the region and bound in their village. This turned out to be a factor, which kept this language alive even after eighth generation.

Table J

Summaries of Participant observations	Interviews
7	207
16	549
62	569
116	

#### Lack of Roads and Means of Transportation

Table J presents the occurrences of lack of roads and means of transportation, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. Bandi Road is the only main road, which connects the region with Oghi and goes upto Terbella Dam. This passes from Dogahi, which runs below Nawanshahr. *Nawanshahr se nichey bandi sey upar aati hai, bajna se niche walli, is sarak ko thekedar nikapani bolte hain ne banya, dosri ko bolte hain Dogahi se, upar walli sarak ka ab theka hua hai* ‘ the road below Nawanshahr goes to Bandi, it starts from lower Bajna. Constructor Nikapani constructed this road. The other is called Dogahi (Interview code-243) ’. An old male participant informed about the Shungli Bandi Road that it was constructed almost ten years back. *Ye sarrak das saal pheley bani, nae thi tu log apne kanday par saman laa teh the, gadey khreedateh hua the, us per laate the, muskil tha, ab tu bari sohulat ho gi hai, bimar ko charpai pe le jatey the*. ‘This road was constructed ten years back, before this road people used to carry their stuff on their shoulders, they used to have donkeys to carry load, it was really a hard period time, we used to carry our patients on charpai, it is a great facility(Interview code-551) ’. This village still lacks a direct paved road access.

#### 5.2.4 Illiteracy

According to data, the first school in the region was constructed in Bandi some sixty-five years ago. This school was not accessible to the people of that particular period because of physical distance and lack of transport facility. Moreover, family means of income were very limited and families required more people to work to produce livelihood, as they had to pay their half-agricultural production to Nawab. So rigor of their lives, those days, had added to make the option of their children’s education impossible. Most of the first generation of

Dana is illiterate. Similarly, most of the male population over fifty received only primary education. This pattern is variable across other age groups of male population. Similarly, most of female population of the village is illiterate. This is another factor, which has kept this language alive in this isolated and underdeveloped village. Limited access to mainstream education has been a very crucial cause of vitality of this language. Most of the illiterate participants were from the first generation. Analysis of data revealed that the first generation, particularly, used Mankiyali more frequently than Hindko.

Table K

	Focus group discussions	summaries of Participant observations	Interviews
FGD2	64	50	180-190 249
FGD4	64		

#### Illiteracy

Table K presents the occurrences of illiteracy, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. The present *Lambardar* ‘village leader’ of the village recalled old times when his father used to work for Nawab of Amb, this was the time when the first school started. *Main ne walad sahab ko bola k main sakool jata hon, wo bola k main beegridaron ko le kar Shergarh main betha hon te ap sakool jate hain mall mowayshion ka kia ho ga, ma tu begana Lambardar hon, tu muje ijazat nae di, tu main sakool nahi par saka.* ‘I requested my father to let me go to school, he told me that he was the *Lambardar* and that he has been taking *chooneh di beegaridar* ‘the four day unpaid labor’ to Shergarh and if I had gone to school who would look after livestock, so I couldn’t go to school (Interview code-186)’. According to him only three boys passed first four grades of primary school in newly constructed Bandi school. *Theen larkey sakool ko gaye hain, unno ne char jamaten sakool para hai* ‘only three boys went to school and attended four classes(Interview code-249)’. Similarly, all the female participants of the first generation and the second generation were illiterate. An elderly woman in focus group discussion stated: *asi sakool kaday nae gay*, ‘we have never been to school (FGD2 code-65)’.

### 5.2.5 Family system

Most of the families in Dana were reported to be extended and combined. In the qualitative part of study, 284 participants reported combined family system and 19 participants reported unitary family system. Statistics showed that 90.1% participants reported living in combined family system, whereas 6.3 participants reported living in unitary family system; similarly, only three households were found to be unitary families out of 42 households. Data revealed that Mankiyali is the preferred language of all the grandparents of the village. The young ones have been speaking Mankiyali with their grandparents. In these families, three generations live under one roof. Grandparents, parents, aunts, uncles and children have wholesome and vigorous interaction. This factor has been favorable for the transmission of Mankiyali in these families. A mother, *Fasiya*, reported that her five years old daughter always spoke Hindko with her cousins but when she was young, she used to speak Mankiyali to her parental family, which included her grandparent and aunt. Similarly, there have been a few nuclear families. These families consisted of only parents and children. A teenager male, Wahid, reported to live in a nuclear family. The family language of this family is Hindko not only in family but also in friends, neighborhood and while offering *dua* of *nimaz* at home.

### 5.2.6 Positive attitude

Another important factor that emerged in the data as a vital cause for preserving Mankiyali language is the positive attitude of most of the speakers. Most of the speakers reported to have positive attitude for the language because it has been their identity marker. Most importantly, majority of well-educated second-generation males strongly identified themselves with their community, its culture and language. It was because of this concern that they invited and requested me to work on this dying language. This was their way of safeguarding their cultural norms and language. It is also a positive attitude that the community selected a name for this language. Three years ago, it was called Tarawari. As a stigma was attached to this identity, it was renamed Mankiyali only recently. This group



reported that their inspiration was the way Gujars have been using their ethnic and linguistic identity in elections. Therefore, they wanted to explore their ancestor's origin. They requested for their Shajara (family tree, genealogy) for this search of ancestry of their community settled in Shoshni. Thus, some of the members of this community went to Batera, Kohistan.

Most of the women of the first generation communicated positive attitude for this language. Similarly, most of the men of the first generation also reported positive attitude. One elderly women strongly supported literacy in this language, as it will be very beneficial for the children of this community. Likewise, majority of the male individuals of the third generation reported positive attitude. The women of first generation wished a better future for the community and wanted to see it making progress.

Table L

	Focus group discussions	Summaries of Participant observations	Interviews
FGD1	141	53	103-105
FGD4	321		110
	448-452		122
FGD7	19		125
			378
			428
			436
			563

#### Positive attitude

Table L presents the occurrences of positive attitude of the community regarding this language, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. All the female participants of the first generation and the second generation had mostly positive attitude about this language. I inquired about the benefits of this language from a middle-aged female participant. Her reply to this was *moch en*, 'there are so many benefits (interview code-695).'

### 5.2.7 Marriage patterns

Marriage patterns have been very crucial to language maintenance and language loss of this community. One major reason for survival of this language in this village has been the marriage patterns of the community. This institution is strictly controlled by the parents. The dominant trend of this community for centuries has been of endogamy, as strict first cousin

marriage and *Watta Satta* ('exchange marriage') marriages have been in practice. The first preference has been to marry first paternal cousin, or first maternal cousin, if not possible it was reportedly arranged in the village, and finally within Tarawara clan. In this case, the *Watta Satta* is observed strictly. Parents would always find a family where they got their son and daughter married. In this case, they would not only settle their son and daughters but also supposed to receive support of the in-laws for their children. Children have never been consulted before these decisions. Women, in particular, have never been consulted before accepting a proposal.

This trend has based been on centuries old traditions. There have been mainly two important reasons for this trend. Primarily, being a marginalized community, other communities have not accepted men from this community in marriage easily and such proposals have generally been refused. Then, they needed to get their son married and if they would give away their daughters in marriage to other tribes. If not, their sons would remain unmarried or they would have to bargain for many expensive gifts to the would-be bride. Similarly, this community never allowed men from other communities to interact with their women on the religious pretext. These marriage patterns have been very encouraging for intergenerational transmissions of this language; however, this trend predisposed Tarawara community to develop various genetic problems, which included psychological problems such as psychotic disorders, schizophrenia and other medical problems. My fellow researcher Aqeel, a psychologist by training, joined me to help me to conduct focus groups. He came across a patient suffering from psychotic disorders and schizophrenia. He revealed that Khadim\*(pseudonym) was a chronic psychotic patient. His family history also revealed the same mental disorders. Khadim disclosed that he was in love with a girl from Shoshni. Her family refused his proposal, as they did not like the people of Tarawara community. Moreover, his marriage could not be arranged in the village because his father was the only child of his grandparents and because his sister was not in marriageable age. Likewise, during my stay in this village, I also assisted a medical doctor in his charity medical camp. Doctor Niaz Afridi later confirmed that some of the diseases of the community have been possibly

due to long standing custom of strict cousin marriages. He pointed the problems of early vision impairment, congenital birth defect, epilepsy in the community.

Table M

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	62 107-110 123-128	54 55 62 109	42 661-666
<b>FGD2</b>	83-104	135	
<b>FGD3</b>	171 275 279-281		
<b>FGD4</b>	144-152		

### Marriage patterns

Table M presents the occurrences of marriage patterns prevalent in Tarawara community in Dana village, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. Female participants talked about the practice of enforced cousin marriages of the community in one of the focus group discussion. One of the participants pointed out a young woman who was allowed to marry for love. *Baji es ne apni marzi ki hai, humare purey gaon is ne apni marzi ki hai*, ‘she is the only one in our village who is not forced to marry (FGD4 code-144)’. One participant pleaded me to influence parents, *in ki koi taleem karen in ko baten ye jo humre walden hain na, larkiyan se nae pochate in pe zabardest karte hain*, please inform our parents, they would not consult girls before marriage (FGD4 code-145). This is a parents-centric practice. Either daughter or son has been compelled to marry according to parents’ wishes. *Makiyali qoom eh, larki khafa hoye larka khafa hoye, inna bus shadi karni ey*, ‘in Mankiyal community no one cares for the wishes of marriageable men and women, they will inflict wedlock on them (FGD4 code-148)’. *Ma pe khade ne us di marzi eh tusi apni kiyun karo* ‘parents forced their children to marry according to their own wishes (FGD4 code-149)’. A female participant talked about her unhappy married life *asi sari zindagi parsani ich guzari* ‘throughout my life I have been unhappy (FGD4 code-150)’. Another discontented woman commented, *dil ka tu inko nae patta*, ‘they do not know about our desires (FGD4 code-152)’.

### 5.2.8 Benefits of speaking Mankiyali

The other important reason for which people of Dana speak this language has been secrecy. Data revealed that the speakers of Mankiyali related many benefits of speaking this language. This language provided them an opportunity to discuss anything anywhere without any fear of being understood. Most of them described different situations where Mankiyali helped the community. The elderly members of the community related an incident of the court of Nawab of Amb. Nawab of Amb summoned a member of community along with family members and Mailk of Dana on a complaint of the mallak of village Rog over a dispute. In those days, village Dana had no source of water. This brawl ensued when two women from these villages started quarrelling over the turn of filling the pitcher for water. They used to get water from a spring located downhill. Husband and sons of these women also became part of this quarrel. Eventually, this became a source of conflict between these two villages. In the court, when Nawab interrogated the accused, at one point *mallik* of Tarawara community, he felt that the accused was very nervous, and terrorized and that he might lose his case, mallak just prompted in Mankiyali to recall what exactly had happened. This timely support saved the accused and he was acquitted from this case. Similarly, other members of the community also related detailed accounts of how this language benefitted them in different spheres of life. An elderly woman also recounted the incident when police came to investigate an issue and after listening to their point and all the deafening uproar in Mankiyali, they left very soon and did not show up again. Men in middle ages described the situations where this language benefitted them. They mentioned situation at police station while registering case against someone and meanwhile consulting the other members of community right there. They also revealed that this language also benefitted in the cricket ground where they played against other villages speaking different languages. Similarly, it benefitted them in Jirga when two communities sat together to settle their disputes. Women also mentioned different benefits of speaking this language. They also talked about different situations, for example in case of unexpected guests at home; they might discuss what to

serve to these guests without letting them know anything. Similarly, male and female students mentioned advantage of this language in examination hall. Male students also mentioned the benefit of this language during fights with boys of other communities. Some of these students used this language to warn boys of their community against some danger. The most important benefit that the educated men of the community related with this language that this has been their identity marker and it gave them individuality among other communities of the region.

Table N

	Focus group discussions	Summaries of Participant observations	Interviews
FGD1	35	57	106-108
	145	59	135
FGD2	136		429-430
	139-151		438
FGD4	60-77		559
	83-89		
FGD7	150-180		

#### Benefits of speaking Mankiyali

Table N presents the occurrences of benefits of speaking Mankiyali, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. A female participant from first generation believed Mankiyali to be extremely beneficial for them, *moch faida ae, moch lakh* ‘there are so many benefits (FGD4 code-339)’. Another female told me that, *is da is da itna faida ke tudan dasan k tu ithey tik k reh julsan*, if you get to know the benefits of speaking this language, you will never go anywhere (FGD2 code-62)’. They told me that they could discuss anything *Parde di gal* (FGD2 code-148) or *poshida baat* ‘secret in front of me’ (FGD7 code- 144).

### 5.2.9 Gender

Gender has also been a very important factor for maintaining Mankiyali language. Lifestyle of female population revealed an overall patriarchal control. Female population restricted and limited mobility, education and choices of selecting life partners. These factors helped to preserve this language and thus this language has been passed onto the next generations. Female population has limited access to the outer world. They reported to go rarely out of village. They have been engaged in many chores inside and outside the house. Female inhabitants have been doing so much work that they hardly found any time for fun

and entertainment. Three families reported to have TV. However, women have not been allowed to watch TV. These factors constrained them to the village. Data revealed that mobility patterns of female population and male population have been entirely different. Similarly, the ratio of literacy revealed a marked difference across gender. Even today, most of the girls have not been sent to school after primary school. As the school is not in the village, they have been discouraged to go to school.

Most of the female population has been reported to be bilingual as compared to male population. Most of them knew only two languages. The elderly women spoke Mankiyali mostly. Moreover, even when they could speak Hindko also, it is full of Mankiyali expressions as compared to elderly men. Most of the female population has been reported to be illiterate and this has been also an important factor for preserving this language in Dana village.

Table O

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD2</b>	31-41	4	122
	42-63	5	378
	64-77	30	552
<b>FGD3</b>	205	41	590-591
	226	53	637
<b>FGD4</b>	1	64	657
	3-5	65	667
	29-59	66	
		87	
<b>FGD5</b>	1-12	91	
	22-25	143-146	
	39-89		
	265-267		
<b>FGD6</b>			

#### Gender

This table presents the occurrences of gender, as a major reason for preserving Mankiyali in village Dana, in the qualitative data. *Nargis, a woman in thirties*, supported mother tongue literacy for Tarawara children, she indeed spoke like an educated and well-read person on the issue of early education. *faida bohat se hain k ye hamri zubaan hai, jis zubaan mein taleem ho wo jaldi aayegi, bohat se log hain jo apne bachon ke sath Hindko karte, ke in ko school mein muskilat nahi paretin, humri zubaan mein bachon ko bohat muskilat hoti hai. Ja kar wo school mein partein hain, unhe urdu nahi aati, ghar mein zubaan aur hai school*

*main aur hai, bacho ke liya yahan muskil hai, us waje se koi log Hindko karte hain aur koi log urdu main bachon ko samjaten ye hain* , ‘it has so many benefits. Language of learning helps children at school; there are many parents in our village who speak Hindko with their children so that they understand that they are taught at school. Children of our language have enormous problems at school. They find Urdu very difficult when they go to school. When the language of home is different from the language of school, children will have problems. That is why, so many parents speak Hindko or Urdu while helping their children in studies (interview code-125)’. Similarly, female participants of the first and the second generation displayed positive attitude for Mankiyali. A female participant from the first generation believed Mankiyali to be extremely beneficial for them, *moch faida ae, moch lakh* ‘there are so many benefits (FGD4 code-339)’. Another female participant told me that, *is da itna faida ke tudan dasan k tu ithey tik k reh julsan*, if you get to know the benefits of speaking this language you will never go anywhere ( FGD2 code-62)’.

Gender has been seen briefly as an imperative cause for maintaining Mankiyali language in this village, however, this factor is dealt in detail in the next chapter.

This section was mainly based on the themes related to the causes of vitality of Mankiyali language in Dana village. This section presented the second major organized theme, which was based on the causes of vitality of Mankiyali speakers imbedded in qualitative data. These causes kept this language alive in this village. These factors have been closely related to historical and socio-economic background of this community. This showed tyrannical Amb state. Isolated location of village has been another important factor for the maintenance. The next factor has been the lack of transportation facilities. Illiteracy of the people has also, ironically kept this language safe. Positive attitude of the speakers of this language, cousin marriages, benefits of Mankiyali, expended families and role of gender have been encouraging factors for the vitality of this language.

### 5.3 Cause of Impending Shift of Mankiyali Language in Dana

This section is focused on the last theme embedded in the qualitative data. This community has been a marginalized group, therefore; everything that kept this community restricted to Dana village became, ironically, a cause to preserve this language. However, socio-economic development and merger of Amb in the settled area of Pakistan in 1969 ended tyrannical rule of this semi-independent state and liberated people of the region. The other important factors, in this regard, have been negative attitude of neighboring communities, education, switching patterns of speakers, changing family structures, sibling order and age.

#### 5.3.1 Abolition of Amb State

Amb state was annexed to the settled area of Pakistan in 1969. According to qualitative data, this changed the fate of the people of region. It was, actually, end of century old tyrannical rule where common people had no rights. They were worse than bonded labor. An elderly member of community recounted those days. Those were days of corn harvest and pre- winter grass reaping. One of the villager, *Abdul Sharif \**, from Dana had gone to Shergar for *chooneh de beegaridar* ‘unpaid labor for four continuous days (interview code-223)’ for working on the fields of Nawab. He came back on the third day. *Mallik* of the village got worried and thought that he ran-away from this labor. *Abdul Sharif* appeared really astounded and surprised. He told Tarawara community that they were working on Nawab’s palace and a man, clad in western outfit and carrying a baton in his hand, came and asked the people to assemble there, and informed that Amb state was ended and everyone was free. After this people of this region got the ownership of the land, they occupied. There was no bounded labor. They were no more made to pay their half crops production to anyone. According to a male participant of first generation in a focus group discussion, *jab nawabi toot gaei tu log agah nikalna shooro ho gaye, azaadi ho gae*, after the abolition of Amb state everyone was free and this led to the deveolment of people (FGD1-94)’. This made them better off and eventually led to free mobility, which increased interaction across different ethnic groups.



Ironically speaking, development such as construction of roads and new schools ensued and the gradual shift of this community to the regional majority language, Hindko started.

### 5.3.2 Education

Though education apparently opens up opportunities for common people; however, data revealed that growing opportunity for education reinforced the competing bilingualism and multilingualism in this community. Some thirty years ago, this community was mainly monolingual but with improving facilities of education, people of this community have been influenced to change their linguistic behaviors. After the construction of Nawahshahr school, a majority of children attended at least primary school. As it is already mentioned, the behavior of schoolteachers has been very negative regarding Mankiyali. A female student explained how her teachers penalized and fined her for speaking Mankiyali at school many times. Students from neighboring communities have been ridiculing Mankiyali language. Although females of the third generation have shown highest literacy rate among the other two age groups. These female students expressed their disapproving judgments for their mother tongue. Data showed, as it has been already mentioned, the girls at school from the neighboring communities have been very important influence for these negative attitudes of these young female members of this community. A girl outrightly rejected it saying *muje nae lagti*, ‘I don’t like it (FGD6 code-147)’’, *keten hain k ye kesi zuban hai* ‘they say what kind of language is this (FGD6 code-146)’. Data showed various factors for the lower language pride of these female individuals of the third generation. *Pashto main galli banti hai*, it sounds like swear words in Pashto (FGD6 code-174).’ They were told that the language they spoke sounded like swear words in Pashto.

Hindko and Urdu are languages of instruction and Hindko is language of wider communication at school. A thirty-six years old man recounted his childhood day when he could speak only Mankiyali language. He spoke about his childhood days when most of the children used to speak only their mother tongue but they learnt Hindko when they entered the school. The only language of the Tarawara community in Dana of that time was Mankiyali.

### 5.3.3 Mobility

Better road facilities and swift mean of communication not only increased mobility of people and job opportunities for the people of this village but also predisposed Mankiyali people to change their speech behavior. Mobility of people appeared to be a crucial factor for impending risk of language shift. Every morning majority of people leave the village. The frequency of the mobility has been a very important factor. Most of the children reported to go to the nearest school every morning. Teachers, skilled workers and unskilled workers also reported to leave village daily for work. Their mobility means their interactions with speakers of other languages. It has been noted that most of the male participants reported proficiency in four to three languages. Similarly, all the female population under-twenty reported to be multilingual and it was made possible because of their mobility to school for almost five years. Similarly, distal mobility completely shifted families from this language. A family recently returned after spending twelve years in Karachi. The youngest member of this family, a sixteen years old female, could not speak but only understand this language.

Table P

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	78-81	30	265-276
<b>FGD2</b>	31-63	43	300
<b>FGD3</b>	226-268	65	307-337
		68	365
<b>FGD4</b>	29-59		441-476
			552
<b>FGD5</b>	39-94		554-559
			637
			657-659
<b>FGD6</b>	265-267		667-671

#### Mobility

This table presents the occurrences of mobility in the qualitative data. This has been a major factor for impending shift of Mankiyali in village Dana. Nazina and her family were living in Karachi for the past twelve years. She interacted with people of different backgrounds in the neighborhood. *Punjabi bi rehte the, Sindhi bi, Mahagirs bi Pathan bi rehte the*, they were *Punjabi, Sindhis, Mahagirs and Pathans in the neighborhood. Nahi apni apni boote hain, wese dosto ke sath Urdu* ‘they spoke their regional languages and Urdu is contact language. In this scenario, she would seldom speak Mankiyali. *Abu kabi yehi zaban boolte*

*the main Hindko main jawab dati thi*, ‘my father sometimes spoke this language but I used to rely on Hindko (interview code-300- 314)’.

### **5.3.4 Changing Attitude of the community**

Although data revealed that most of the speakers of this language have positive attitude; however there were certain overt and covert occurrences of negative attitude also. Most striking overt display of negative attitude for this language was from some of the female inhabitants of the third generation. These female interviewees expressed their dislike for this language. The most important evidence of their negative attitude for their own community has been indicated to refuse to accept their ethnic identity, Tarawara. They recounted many unsubstantiated stories related to Tarawara. Most of the men refused to relate themselves to Tarawara identity. However in my personal communication with revenue officer (Patwari of Bandi), he confirmed that according to old revenue document which is a record keeping register, Jamadari, this tribe is recorded as Tarawara.

A fourteen-year old young girl expressed the strongest blatant negative attitude and spoke out her view that she did not like this language and wished that it were not spoken in Dana at all. Most of the females and males of the first generation revealed that they always felt embarrassed to speak this language out of village. Similarly, most of the speakers of this language did not support literacy in Mankiyali language. Similarly, some of the speakers even anticipated the eventual death of language. Likewise, most of the speakers believed development in the status of this language would not contribute to the national development of the country because this is an insignificant language of an underdeveloped community.

Table Q

	Focus group discussions	Interviews
FGD5	218-220	112
	228-238	125
	278-281	135
FGD6	146-156	345
	186-197	440
	210-213	435

Changing Attitude of the community

### 5.3.5 Changing Marriage Patterns

The marriage patterns revealed a systematic and patterned trend of first cousin marriages and cousin marriages. If it were first cousin marriage or cousin marriage, then these families would be the closest households of the village and thus happened to be a source of vibrant Mankiyali language use. The usual practice, in this regard, has been of *waata saata* ‘exchange marriage’. In addition to this, if *rishta* ‘matrimonial match’ has not been available (availability of daughter in brother’s family), family went to the other relatives in the village. This pattern also encouraged uninterrupted Mankiyali language use; however, this apparently simplistic arrangement has not been as straightforward as it appeared. Presently, seven families, out of forty-three families in this village reported to have Hindko speaking mothers and one Pashto speaking mother. Therefore, members of these families who spoke Hindko contributed to a competing bilingual environment in the village. All the Mankiyali speaking women have been bilingual in Hindko and Mankiyali.

Table R

	Focus group discussions	Summaries of Participant observations	Interviews
FGD1	57-59	2	306
	61	69	414-235
	63-77	89	441 -476
	95-106		510
			607
FGD2	114-116		
FGD3	269		
	276		
	282-286		
	329		
FGD4	90		
FGD6	243		

Changing Marriage Patterns

This table presents the occurrences of changing marriage patterns in the qualitative data. This has been a major factor for impending shift of Mankiyali in village Dana. A male

participant of the first generation explained how his family became multilingual with the exogamic marriage of his sons: *hum bi Pashtu karte hain, gar main bi unke sath Pastu main hi, mere gar main bighar mere kisi ko pastu nae ati thi ab sarey Pashtu karte hain, wo bacho k sath, agr ye bachey Pashtu main nae hote tu in ko nae ati*. ‘now all the family speaks Pashtu with children, earlier I was the only one who spoke Pashtu (FGD1 code-105)’. On the other hand, most of the Hindko speaking and Pashto speaking women married in Tarawara community would speak Hindko not only with their children, but also with their in-laws and husbands. *jariyan baron aai en ik do kar di en or nae kar di en*. ‘Only one or two Hindko speaking women learnt and spoke this language but others never communicated in this language with their children and in-laws’. This predisposed Dana inhabitants to unconsciously switch from their language while conversing with interlocutors. Some of the children of exogamic marriages spoke only Hindko language to their father. On the other hand, data showed a strong trend of Mankiyali use across father and children language use. However, uncles, aunts and cousins of most of these children spoke Hindko to them. Restrictions on married women to visit their parents made these women to reflect stigma and the negative attitude of neighboring communities against the community. These women have been frequently referred to as *baro biya ke andi or bar ki auten* ‘women from outside’ (FGD1 code-57 and FGD3 code- 73). Children spent more time with their mothers and this interaction set language use patterns of the family. Contrary to this, there were two female members of this community, who have been married out of the Tarawara community. They spoke Hindko with their children, husbands and in-laws and whenever they visited, which was not very frequent due to the restrictions imposed by in-laws, they spoke in Mankiyali *us di zuban*. Thus, households with Mankiyali speaking mothers in Dana not only revealed strong Mankiyali parental use but also showed a competing Hindko use. Unitary families also revealed mother centric trend. Mother’s language was mostly dominant family language. This trend was reinforced in case of father working in another city.

The community was reported to be completely endogamic and monolingual until some thirty years ago. Over the years, some seven Pashto and Hindko speaking women were

married to this community. Most of these women belonged to Hindko speaking tribes. These women never spoke this language. Family language of most of these families has been Hindko. In many cases, their spouses also started using Hindko with their children. A Pashto speaking woman, *Razia*, married in this village reported that she never spoke this language. She used to speak Hindko with her parents in-law and the rest of the family. She reported that she has been speaking Hindko even to her children and husband. Restrictions on these women may have been one reason to avoid this language. It has been a custom of this tribe to restrict these women to see their parental family. *Nasim\**, a Hindko speaking woman married in this village, shared her strong feeling against her in-laws. She started crying when she mentioned her younger sister who was married to her sister in-law's nephew. Her sister's husband used to work in Lahore. One day her brother in-law attacked her and fatally injured her. When she came to know about her sister's condition, *Nasim* pleaded her husband's eldest brother to let her go to see her dying sister. She did not get this permission until the news of her death came. It is further revealed that women who were married from the other tribes have always been discriminated. Their in-laws never treated them like those who were married from the tribe. She also revealed that her in-laws refused the proposal of her son and therefore she refused proposal for her daughter from this community. She was planning to arrange an exchange marriage of her son and daughter from a family of her parental tribe in Shoshni.

So far, three women have been married out of village from this community. These women reported that they spoke Hindko with their in-laws. A female, *Gul meena \**, was married in Sargay village. It was an exchange marriage. Her husband's sister was married to her brother. Her sister in-law never spoke Mankiyali and has been speaking Hindko with her husband, in-laws and children. On the other hand, *Gul meena* never spoke Mankiyali even to her own children. She has been speaking Hindko with her in-laws. Her four boys spoke Hindko to people at home. In initial year of marriage, her parents and in-laws had developed some dispute. Due to this, her sister-in-law and *Gul meena* were not allowed to see their parental families frequently. Parents of *Gul meena* would only visit her on her childbirths. However, these families resolved this dispute and agreed to normalize their interactions.

### 5.3.6 Multilingual and Bilingual Patterns

One of the very important causes of language shift apparent in the qualitative data is the multilingual and bilingual speech behavior. Most of the female population of the community has been reported to be bilingual and male population has been reported to be multilingual. Conversations of the people of Dana have been dominated with Mankiyali and Hindko languages. As it has already been indicated, thirty years ago Tarawara community living in this village was monolingual. A seventy-year old man recalled that although his mother could understand Pashto and Hindko but she would always speak Mankiyali; however, his grandmother only knew Mankiyali. Similarly, a thirty-five years old man also reported that some thirty years ago when he joined school he could only speak Mankiyali and people of this village only spoke Mankiyali. Eventually due to various demographic factors such as exogamic marriages, frequent mobility, subtractive bilingual education and stigma related to this language etc. changed the speech behavior of this community. Conversations in Dana village have been surrounded around principle of accommodating other interlocutor almost in every conversation. In families, due to some exogamic marriage, Hindko female family members have been mostly speaking Hindko. Their children and husband would mostly speak Mankiyali with other members of the family. Similarly, children of exogamous marriage have been reported to speak Hindko with everyone. This trend is consistent across all the informal domains such as family, friendship, neighborhood and religion. The people of Dana village would unconsciously switch from Mankiyali to Hindko in most of their conversations as I observed them. This trend indicated a systematic and consistent pattern of language shift, as most of the children preferred Hindko to Mankiyali.

Table S

	Focus group discussions	Summaries of Participant observations	Interviews
<b>FGD1</b>	82-90	12	43
	101-141	40	71-136
<b>FGD2</b>	107-135	44	450-476
<b>FGD3</b>	112	45	571
	180-442	46	708
<b>FGD4</b>	1-140	69	763-781
		72	
<b>FGD5</b>	72-287	73	
<b>FGD6</b>	4-215	79	
<b>FGD7</b>	36-138	80	
		84	

### Multilingual and Bilingual Patterns

This table presents the occurrences of multilingual and bilingual patterns in the qualitative data. This has been a main factor for approaching shift of Mankiyali in village Dana. *Bahir is surat mein boli jae gi jub isi Gaaun k do log bahir jae tu woh apas mein isi zuban mein baat karen gay agar kisi or say milen gay to un ki language mein baat krni pare gi jase Hindko wagera ta k woh b samjh ske hum b samjh sken.* ‘We will always speak our language with the people of our village outside village, but if we meet people who speak other languages, for example, Hindko, we will speak their language, so that they can understand us (FGD3 code-112)’. *Masid main bar walla koi aya na Pashtu walla aya tu hum ketey hain yaar apni baat choro, wo humrey sath hanste hain, Mazak karte hain, Hindko walle aye tu Hindko main bolo.* ‘If we have some outsider in our mosque, we stop speaking our language, they make fun of our language. If they speak Hindko, we speak Hindko with them (FGD1 code -132).

### 5.3.7 Gender

Gender has been already pointed out as an imperative factor in the vitality of Mankiyali language. However, data has also pointed gender as a cause of possible shift of this language. Throughout this chapter, gender variation has been strikingly apparent in every theme of this section. Social condition, status, and role across gender in this community have revealed unequal conditions. These factors have predisposed female members of the community to accept and subdue to the similar disparities in other interactions. Data revealed that younger female population have shown more negative attitude as compared to male



population. Similarly, data revealed gender variation in choice of language use in friendship domain in the children of exogamic mothers. Most of the males and females who showed Hindko as the family language reported language patterns differently; these males reported use of Mankiyali as the language of friendship domain and other domains as compared to the females who reported to use Hindko in all the domains of language use. Likewise, more female students reported of Hindko use in school due to uncongenial attitude of teachers, absence of conducive environment at school for their language and ridicule of students of other backgrounds. Female students reported insignificant use of Mankiyali in school. These factors predisposed younger female population more frequently to shift from Mankiyali than male population.

Table T

	Focus group discussions	Interviews
FGD1	81	112
FGD4	86-94	129
	99- 101-100	135
FGD5	102-106	
FGD6	117-140	
	146-147	
	150-177	
	186-195	
FGD7	19	

## Gender

This table presents the occurrences of gender in the qualitative data. This has been a major factor for impending shift of Mankiyali in village Dana. The females of the third generation voiced their concern against the discriminatory gendered scenario in the village many times and their dislike for Mankiyali throughout the data. *Larko ka kya hai woh bahir gomtey phirte hain hum to sara din ghar mein kam waghera kartay hain.* ‘Boys are always allowed to go outside and play, we are busy in household chores throughout the day (FGD5 code- 265)’. *Larko ko parathe hain larkiyan bechari bethi rehti hain,* boys are sent to school and poor girls just stay at home (FGD5 code- 12). Data showed that boys not only preferred to use Mankiyali in all the domains but also displayed positive attitude for Mankiyali as compared to girls. The girls expressed their disliking for the language *Mujhay to buri lagti hai apni zaban,* ‘I don’t like my language (FGD6 code- 218)’.

### 5.3.8 Age

Age has been an imperative factor of language shift of the people of Dana. Data revealed that shift has been taking over across different age groups. As it is already mentioned, most of the population over sixty used to speak Mankiyali across parents and siblings. Similarly, Mankiyali has been their primary choice in the family. This trend has also been replicated in other domains of language use. However, usage of this language has shown a considerable variation due to various other demographic factors. Over the generations, the transmission has been shared with Hindko. The second-generation of the village also reported Mankiyali monolingual childhood; however, this trend changed from bilingual choices and gradually with better exposure, education and multilingual choices, particularly in the case of male members of this generation. It has also been reported that some parents of this age group even have been speaking Urdu with their children because this is the language of school. Similarly, this speech behavior has been consistent in the other domains of language use. The third-generation of this village grew up using Mankiyali and Hindko. This was further reinforced by the presence of numerous bilingual situations in their extended family system. Literacy in teenagers has been hundred percent and all of them are multilingual. Most of the children over five of this community have been attending school.

The most crucial factor emerged in this data when I started analyzing the data on preschool children. Most of the preschoolers spoke mainly Hindko. Most of the people would speak Hindko with these children. *Fasiya*, a twenty-five year old mother, reported that she always spoke Hindko with her four-year-old daughter, *Sana*. *Sana* has been speaking Mankiyali to her grandmother, aunt and father but in all other interactions, she has been speaking Hindko including paternal grandparent, friends and people living in neighborhood. Likewise, *Fazia* reported that her four-year old daughter always spoke Mankiyali to her. However, her daughter spoke more Hindko than Mankiyali. Similarly, in my own interaction with two teenaged sisters, *Ayesha* and *Fauzia*, I also noticed this pattern. The family of these girls has been living closer to their paternal uncle's family. Both of these families had Mankiyali speaking parents. *Ayesha* was speaking to three years old cousin in Hindko. I noticed that during conversation with her sister in Mankiyali when she saw her young cousin,

she switched into Hindko. *Nargis*' children did not like Mankiyali language. *Bachon ko ye zuban pasand nahi hai*. 'My children do not like it much.' Similarly, a male participant confirmed the age factor when he stated, *humare chotey bacho ko ye zuban kam aati hai*. Our children know little Mankiyali. Likewise, a female participant expressed her strong negative attitude for this language. *Mujhay to buri lagti hai apni zuban*. I do not like my language (FGD5 code-218).

### 5.3.9 Sibling order

Another dimension that has been indicated in data as one of the factors of language shift was sibling order. Some members of this community have reported to speak only Hindko with the last-born siblings. *Nargis*, a thirty-year old female, reported that her youngest sister did not speak Mankiyali. Rest of the family also spoke Hindko with her, although the family language is Mankiyali. She revealed that her youngest sister went to primary school and her most of the friends spoke Hindko. Similarly, there were some more families where the last-born siblings displayed entirely different speech behavior. Younger siblings appeared mostly using only Hindko as compared to their older siblings, who were using both Mankiyali and Hindko. *Nargis* informed about her youngest sister, *choti bahen ziyda Hindo karti hai*. 'My youngest sister mostly speaks Hindko (interview code- 91)'.

### 5.3.10 Family Structures

Data also indicated unitary families yet another factor of language shift. These families had only parents and children living under one roof. It has been indicated in case of family of Hindko speaking mothers. *Wajid*'s mother was from Shoshni. His family used to live in an extended family with grandparents, paternal uncles, and their wives. Those days *Wajid* and his siblings used to speak Mankiyali. After the death of grandparents, the family decided to separate their households. After this separation, use of Hindko increased and finally, they abandoned use of Mankiyali and shifted to Hindko. Finally, even his father started speaking Hindko.

### 5.3.11 Attitude of the Neighboring Communities

Negative attitudes of the neighboring communities emerged as a very important cause of language shift in the qualitative data of this study. Even at the initial stage of this study, I had discovered the stigmatized status of the community

Data showed that this behavior is mostly due to Attitude of the Neighboring Communities. This attitude predisposed the Mankiyali speaker to develop low self-esteem for this language. *Masid main bar walla koi aya na Pashtu walla aya tu hum ketey hain yaar apni baat choro, wo humrey sath hanste hain, Mazak karte hain, Hindko walle aye tu Hindko main bolo.* ‘If we have some outsider in our mosque we stop speaking our language, they make fun of our language. If they speak Hindko, we speak Hindko with them (FGD1 code -132). Likewise Nargis also stated the similar behavior: *kete hain samj nae aati, hum jate hain tu tum is main shoro ho jate ho, is zuban ko chor do ye, nichay Shoshni ka gaon hai wo kete hai ke ye zuban bori hai ise chor do.* ‘They tell us that they do not understand our language, people of Shoshni village tell us that it is not a good language, and we should stop using it (interview code 132)’. A young girl explained that, at her school, Hindko girls made fun of her language. *Bas mujey achi nae lagti jab hum baaten karte hain tu dosrey bandey hanstey hain.* ‘We do not like this language when we speak, others make fun of us (FGD6 code-146)’. They felt embarrassed to speak this language in front of the other schoolchildren and spoke Urdu in classroom and Hindko outside the classroom. People of Dana village have been facing negative attitude of the communities living around them. These centuries old, discriminatory socio-political settings predisposed people of Dana to develop low self-esteem and low self-perception, not only for themselves but also for their language. In my conversation with *Nasim*, a Hindko speaking female married in this community, I came to know that neighboring communities seldom accepted marriage proposals for their daughters from Tarawara community. Qualitative data frequented with such occurrences, which established negative attitude of neighboring communities. These communities were looking down upon this language and people who speak it. A school-going young girl described

negative attitude of her school friends when they gave negative remarks about Mankiyali ‘*ye kesi zuban hai*, ‘They say what kind of language is this (FGD6 code-169).’ She recalled her friends’s school fellows used to say.

This section of the current chapter reviewed themes on the causes of language shift, which I found from the data collected from my focus groups interviews, discussions and observations. Main cause of this shift has been viewed as abolition of Amb in 1969, the isolated location of Dana, negative attitude of neighboring communities, education, switching patterns of speakers, changing family structures, sibling order and age. All these causes were interconnected and depicting an ongoing situation of emerging realities.

The themes presented in this chapter were identified in the data analysis. In this process, three main themes were identified. The first major organized theme emerged from data analysis was different domains of language use of the people of village Dana. The second major organized theme identified from the data was the causes of maintenance of Mankiyali language in village Dana. Moreover, the third major theme identified from the data was the causes of shifting trend of people of Dana from their heritage language Mankiyali, to the regional dominant language, Hindko.

The results of this analysis are mainly consistent with previous studies (Fishman, 1971, 1977, 1992; Pandharipande, 2002; Hallberg, 2003; O’leary et al., 1992; Hohenthal, 2003; Ravindranath, 2009; Lothers &Lothers, 2010; Rehman, 2010). Domains are choices in a multilingual context for speaker knows “who speaks what language to whom and when and why” These categories are of contexts where individuals interact in applicable role, relationships and discuss topics appropriate to their role relationships. Domain analysis describes the use of languages in various institutional contexts in a multilingual society. (Fishman, 1965). The functional domains of language use have been seen as decisive measures of vitality and endangerment (Fishman, 1991; Brenzinger et al., 2003; Lewis & Simons, 2010). Most of the indigenous languages, throughout the world, are marked by their limited domains of languages (Derhemi, 2007).

Family domain is the most important sphere of intergenerational transmission and language use of particularly a minority language is even more crucial (Augsburger, 2004; Rohani, et al., 2005; Clyne & Kipp, 1999). Family emerged as the most important sphere of the language use of Mankiyali. However, extended families not only safeguarded this heritage language but also gave way to Hindko. This process of maintenance and shift is apparent in the language use patterns of families. Rohani et al. (2005, p. 2) also presented a similar context and presented family as an agent of maintenance and shift of family language. All the domains of language use, including family, showed an ongoing sharing of language use. Competing bilingualism has been clearly seen in these domains. These results are also consistent with the relevant literature (Rehman, 2011; Pandharipande, 1992, 2002). Data show low functional load limited to only intimate domains.

Similarly, results also revealed causes of maintenance and shift of this language in this village. This section is also consistent with previous literature (Weinreich, 2010; Rehman, 2005, 2011) like many other languages spoken in this region. The isolated hilltop village and the historical contexts have been the major causes of preserving this language. Similarly, other factors of language shift and maintenance have been found to be consistent with previous studies. For example, attitudes of speakers were found to be an important factor for preserving this language and subsequent shift of the language (Crozier, 1999; Tsunoda 2006; Rehman 2005, 2011). Other important factors related to family structure, mobility, age, gender, bilingualism of the speakers, attitudes of the speakers and neighboring communities have been noted by other studies (Obied, 2009; Crozier, 1999; Giles et al., 1977; Mesthrie et al., 2000; Grenier, 1984; Pendakur, 1990; Cho et al., 2004). Fishman (1991) emphasized cultural rights to marginalized minority cultures. Civil rights, nevertheless, are concentrated on the individual, whereas cultural rights ought to converge on ethnocultural groups. The rejection of cultural rights to marginalized minority cultures is as disturbing factor of the moral fabric of majority cultures as is the rejection of basic human rights. (p. 70)

## **CHAPTER 6**

### **DISCUSSIONS OF QUALITATIVE DATA**

The present section is based on critical ethnographic research design of the study. Principles of analysis are not derived from traditional scientific procedures, but from the cultural and historical influences and interactive forces of race, gender and class (Creswell, 1998, p. 90). This chapter has been based on the data of interviews, focus group discussions and participant observation (See Appendix – H). It is an attempt to understand and examine themes that emerged from interviews, focus groups and participant observation in the light of the research questions and relevant literature. Following ethnographic field methods, I tried to maintain a sequence to understand the problematic in socio-historical perspective (Gough, 1994; Iversen, 2013). Thus, it enabled this author to comprehend socio-political and socio-historical contexts of the speakers of this marginalized group. It has been primarily explaining and discussing the context of the results of themes presented in the previous chapter. Moreover, it has been focused on the unattended, complicated deep-rooted and socio-historically constructed part of this study. I tried to focus on various manners in which the community has been both shaped and constructing itself within this discursive context. This section tries to analyze social inequity, repression, and marginalization of this minority community. This section is an attempt to understand voice of the voiceless four hundred and eleven individuals of Tarawara community living in Dana village and the implicit driving forces, which had been giving meaning to their existence. This section projected the context in which subjects have been tied to the background and foreground of this particular framework and constituted through this context. This shows how these people have been bound to implicit coercive forces and resultantly surrendered and kept resisting to live with discursive rules and standards (Foucault, 1977).

## 6.1 Name of the Language, Community and History of this Region

This section of the chapter is based on evidence of the data Table F and Table J in chapter 5 of the thesis. The substantial content has been referred to in the organized theme entitled *Name of the language, community and history of region* given in appendix –H of the thesis. According to oral history of the community, the ancestor of this community, Molvi Abdul Karim, along with his sons and wife, left his village Batera, located in extreme south of today's District Kohistan (Lewis et al., 2014). He crossed the black Mountains, Chatta and settled in Shoshni, a village of Bandi Shungli, approximately four hundred years ago. He came to settle in a region where nobody could understand his language. Reportedly, he came to this region to preach Islam. This region was a part of Mulk-e-Tanawal (Hunter, 1908, p. 138).

*Humare aabo ijdad Jad e amjad jo hayan aaya hai wo Aakhun zada ka mureed –i-khas tha, us ka naam tha Molvi Abdul Karim, lakin Aakhun zada us ko manka manka kete the, wo us waqt aaye yahan se torghar ke raiste se aaye the chatta se wahan se aaye, aakhun zada swat se aaye the. ‘Our patriarch, who migrated here, was the special disciple of Akhun Zada. His name was Molvi Abdul Karim. Aakhun zada used to call him Manka. He came from Swat. He crossed Torghar and (Black Mountain) passed Chatta and finally settled in Shoshni (interview code-785)’.*

Those days Shoshni was not a populated area. His descendants lived in this village and after sometime most of them shifted to Dana some two hundred years ago, which is located on the highest point of this area (34°28'41" N 72°57'12.9" E). Data revealed that they used to go to Dana because most of the farming land was in Dana. This was actually an order of Nawab of Amb for the Tarawara community to inhabit this village. *Lambardar* ‘village head’ of those two villages was appointed from Dana village. The community had to move to this isolated part of the region because of the two reasons. All the pastures and the farming land Tarawara community was cultivating and using for the grazing of cattle, were in Dana. In addition to this, this village was located on the very important strategic position. The Western part of the village offers a panoramic view of different towns and places positioned at the foot of these hills. From this point, Oghi town is in the East, Darband (Tarebella Dam)



is in the west and Shergarh appears in the south. In the North West, villages and Black mountain are clearly visible. Nawab of Amb wanted to construct his palace on the western side to watch over the villages under his rule, the Agror, a bordering rival state and to keep an eye on turbulent and rebellious tribes of Black mountain including Hassanzais. Nawab wanted to engage the people of village in the construction of his palace.

*Nawab sahab yahan mehal banana chata tha, ye jagah unchi thi, aur us waqt telephone shishah k zariyah hoti thi, ye unchi jagah se jahan se Darband bejah jata tha, jab wo yahan aaya tu taz hawah chilli tu tent ukhar gayeh, logon ne kaha k yahan pani nae, us waqt pani nae tha, tu us ne apna khyal chor diya. 'Nawab wanted to construct his residence in Dana because of its elevated position. So that he would keep an eye on the area, moreover, Mirror messages communication would be seen in Darband when he came here to inspect the land but left the idea because of strong winds and scarcity of water (interview code-549)'.*

The elderly male respondents of the village insisted that when their ancestors arrived in this region, Tarawaras were the rulers here. When I asked an elderly man about the period of their reign in this area, he said that they were defeated by Nawabs and they left this area many years before the independence of Pakistan. Another participant, in the same village reported that the Tarawara community left and vanished.

*Is gaon main hi nae balke puey Tanawal main Tarawarh tha, ye zuban bi wohi hai, ye kafi arsay pheley ki baat hai, ye kafi purani baat hai, 1947 main Pakistan tu banna hai, ye us se bi pheley ki baat hai jab nawab Painsa Khan aya tu ye log mit gaye. Nawab Painsa Khan ne in ko mitaya aur apni nawabi banai. 'Tarawaras were not only ruling this village but the whole Tanawal. This language belonged to them. This happened many years back. It happened many years before 1947. When Nawab Painsa Khan conquered this area, they disappeared. After this Nawab Painsa Khan became the ruler of this region (interview code-517)'.*

On my inquiry, he told that he did not know where this community went. Likewise, another elderly participant reported that Molvi Abdul Karim came and settled in Dana. The original inhabitants of this village were Tarawaras. Children of Molvi Abdul Karim learned and picked up this language from Tarawara neighborhood. Moreover, it was passed onto the next generations. Most interesting part of data emerged when I inquired the name of their

tribe by the participants. Most of the male participants of the first and the second generation denied themselves to be Tarawara.

Moreover, one of the participants stated that this tribe was a branch of Akuzai tribe of Pukhtuns. Contrary to this, another participant of the community from village Shoshni claimed that this community was a part of Yusufzai tribe (*in ka talauk swat main basically Akuzai se tha*. 'Basically they were from Pashtoon tribe Akuzai from Swat (interview code-789)'. When I inquired the reason why they are known Tarawara, the answer of the male participant was *ye galti se likh giya hai* 'this name was associated with our community by mistake (interview code-791).'

This trend is consistent with Zaman (2003), Decker (1992, p. 75), and Weinreich (2010, p. 8) as Pashto is a dominant language of this region and association to this identity has been instrumental in socio-economic benefits for native and non-native speakers. Similarly, literature cited also revealed that speakers of stigmatized linguistic minority tend to conceal their ethnic identity. However, elderly women and children confirmed that this tribe is known as Tarawara. In my initial survey, I had collected brief but important data from the revenue officer (Patvari) of this area. The officer told me about this community. He informed that *Jamadari* 'genealogy and land record register of the ethnic groups living in the region' records their ethnic identity (cast) as Tarawara. Similarly, 1901 census reported Tarawara as a Muslim tribe with population of 258 people (Risley, 1901). Data showed many such inconsistencies reported by older male participants. In addition to this, a first generation female and a male referred to it as *asan di zuban* 'our language (FGD2 code-118)' or *Tarawarah zuban* 'language of Tarawara (interview code-530)'. Similarly, most of the participants often referred it as *us di zuban* 'our language (FGD4- code 78)', *ey gallan* 'this language (SOP code-26)', *madri zuban* 'mother tongue (interview code-72)' *Daney walon ki zuban* 'language of Dana dwellers (FGD3 codes-80)'.

This part of data is consistent with Rehman and Baart (2005, p. 2) as they also reported similar trend in speakers of a marginalized minority language, Kundal Shahi, spoken in Pakistan-administered Kashmir; these speakers reported similar expression to refer to their

endangered minority Kundal Shahi language. However, a seventeen years old boy told me that it was named some three years back. He told this author that the men of Tarawara community gathered to suggest name of the language. Similarly, a sixteen-year-old male participant in an interview discussion explained that Mankiyali has been a new name for this language. Wajid informed this author about this recent development. *Takariban teen saal pheley rakha tha, Unno ne ja kar peeche maloom kia, peeche ja kar pata chala k ye kia zuban hai.* ‘It has been named three years back. Men of our village went to Batera to find out about this language (interview code- 604)’.

Likewise, the answer to my question why they named this language Mankiyali was also not straightforward and consistent. Most of the women did not know reason of naming their language as Mankiyali. According to some of the men of this community, this language has been named after Molvi Abdul Karim. He was a very good-looking young man and was known as Manka. Another middle-aged male participant reported that it is named after Molvi Abdul Karim who was also known as Manka as Akhun Zada used to address him with this name. They also reported that their community is also known as Mankiyal and that is why they named their language Mankiyali. *Hum isey Mankiyali kehty hain kyun k qom mankiyal hai Jase Gujar hai to Gujar bolty hain ase Mankiyal kom hai to mankiyal zuban k naam say mashonor hon gae.*, ‘We call it Mankiyali because our tribe is called Mankiyal. For example, *Gujars speak Gujar* (FGD3 code-95)’. On the other hand, another elderly participant came up with another idea. *Mankiyal ik gaon ka naam hai Kohistan main, ye kisi qoom ka naam nae hai.* ‘Mankiyal is a village in Kohistan, it is not a name of a tribe (interview code-532)’.

Male participants of second generation explained their search for the origin of the language; they reported an incident when one of them came across a Bateri speaker. *Bhai bta rha tha k ik dafa swat mein us ko do admi yahe zuban bolty honey miley mein un ki sari bat samjh rha tha lekin woh thora short kar k bol rhe the hum thora khench kar bolty hain.* ‘My brother once met two men speaking this language in Swat, he could understand them. Their language was little different from Mankiyali (FGD3 code- 116).’

This incident gave them clue to the mystery of the fact that Molvi Abdul Karim, actually, migrated from Batera Kohistan. Another male participant confirmed that that the language he was speaking was more intelligible than any other language spoken in Kohistan. These men traveled to Batera to confirm this. This village is located on the eastern side of the Indus River and Bateri is spoken in this village and the villages around it speak different language (Biddulph, 1880, p. 12). It has approximately two to three thousand speakers (Decker, 1992, p.89). This language has been reported to be in the vigorous status EIGDS is 6a which indicates a vigorous use in the family functional domain. This language is also spoken in Jammu and Kashmir, near Srinagar, India. The number of speakers is 800 in 200 families. This population has been documented as non-indigenous and Muslim (Lewis et al., 2014). In the light of this, I speculate that community wanted to get rid of the centuries-old stigmatization and thus agreed on a new name for community and that language. This is partly due to increased contact with other communities, technological advancement, better traveling facilities and above all the better literacy rate. Literacy rate of male participants of the second generation is impressively high and community has eight schoolteachers. All these men are progressive and forward-looking. Similarly, many of them work in other countries and cities such as Saudi Arabia, Lahore, Abbottabad and Islamabad. This improved the socio-economic status of the community relatively.

The present study has been made possible because one of such open-minded community members invited me to visit this village and help them preserve this language. Although literature indicated that due to inaction and contact with minority group and other dominant groups, minority groups are inclined to develop low prestige for their language and culture (Brenzinger, 1992; Pettigrew, 2008; Bonner, 2001). At the same time, data also revealed that, most of the participants became targets of stigmatization and many other participants reported Mankiyali as a source of shame. The community has been target of these factors as the data revealed that the neighboring communities distanced themselves from the community by refusing marriages with Tarawara community. Similarly, most of the male population of the first generation and most of the females reported judgmental comments of

Hindko speaking communities living in neighbouring villages. Tarawara girls revealed that Pashto speaking friends ridiculed their language and thus they never spoke this language at school not even with their friends from Dana. *Ketin hain Galliyon jasi hai* 'it sounds like swear words (FGD7 code- 173).' They spoke Hindko with their school friends. Their Hindko friends at school ridiculed them when they spoke Mankiyali. *Keten hain k ye kesi zuban hai* 'they say what kind of language is this (FGD6 code-146)'. This is also in line with Rehman (2011). In this study, Kundal Shahi speakers needed 'Qureshi' identity marker to make up their distinct yet marginalized ethnic identity. It is generally due to the negative attitudes, prejudice, and negative stereotyping of the dominant groups (Blumenfeld and Raymond, 2000, p. 24).

Data revealed a substantial contribution to socio-historical discursive practices of Amb state to shape up Mankiyali context. Tanawal state was a semi-independent state (Lethbridge, 1893, p. 328). The area of this hilly region was about 200 squares miles (Paget, 1907). It has been defined as a mountainous region located in the farthest north-west position of Hazara, in NWFP of united India (now Khyber-Pakhtoonkhwa) (34° 15' and 34° 23' N. and 72° 52' and 73° 10' E). It is on the east of river Indus. Another important water source of the region is, the Siran River, which flows from north to south. Tanoli tribe was ruler of this region. It is reportedly a clan of Mughal lineage distributed into two branches. These two ruler branches of Tanolis were known as The Pulal and Hindwal. These two septs were rulers of Tanawal.

The Pulal branch of Tanoli had control over the territory located in east of the river Siran. The chief of this tribe gained control on more areas around when Mughal Empire was disintegrating into many small independent states. However, gory internal hostilities and feuds led the invasion of the ruler of Kashmir. Meanwhile, the Hindwal sept had gained power and its chief Nawab Khan was killed while fighting against the Durrani in 1818 (Hughes-Buller, 1908, p. 138). This sept ruled this region for seven generations. Later on, they were also known as Nawabs of Amb. Painsa Khan, son of Nawab Khan, was the next chief of Hindwal sept. He was bold, intelligent and shrewd. He consolidated his rule and

extended borders of his state with force, tact and deceit. He gave important appointments to his close family members and for seven years, he took control of neighboring region of Agror in 1834. He remained in constant conflict with Sikh forces. In these military engagements, he lost most of his territory. This was the time when Wahabi Jihadis of Sayyid Ahmad stood up against Sikh Raj in Punjab. Painsa Khan did not join these forces. These forces had a fierce battle against Painsa Khan. Painsa Khan lost his state in this battle. This made him request Sikh forces, his one-time bitter enemies, to help him regain his state. Sikhs agreed to help him on the condition of taking his son, Jahandad Khan, to guarantee his loyalty. He and his forces helped Sikhs to defeat these Wahabi Jihadis on this Bank of the river Siran (Sabir, 1992, p, 386). During the Sikh rule, forces of Amb state supported them against violent Hassanzais, burnt, and punished them by burning their villages (Wylly, 1912, p. 33).

Most of the literature produced by British army officers glorified Nawabs of Amb mainly because of his support to British Army in 1857 War of Independence (Paget, 1907; Hughes-Buller, 1908; Wylly, 1912). Jahandad Khan, regained part of his state with the help of Gulab Singh, ruler of Kashmir, and the British forces. British Army remained engaged against various tribes of Black mountain such as Swatis, Hassanzais, Chagharzais and Akuzais. Nawab of Amb state provided his full support to British forces in these expeditions (Wylly, 1912). In recognition of the services of his father, Jahandad Khan, in War of Independence and his contribution in military expeditions of Black mountain, British government bestowed the title of Nawab on Muhammad Akram Khan. He received more titles and a *jagir* in the area of Hazara District (Hughes-Buller, 1908, p. 139). This state was given a status of a semi-independent state. The powers of the ruler were defined under Regulation II of 1900. This directive gave the rulers civil, criminal, and revenue authority to manage this state, except crimes against state and severe crimes such as murder (Hughes-Buller, 1908, p. 138).

The subjects of this state had no rights as most of the inhabitants living in the state were considered as the tenant with no privilege to shift the cultivation to the next generation. Agricultural laborers were banished from the cultivating land on minor issues. They occupied

and cultivated the land and after every harvest, they were supposed to pay half of crop production for irrigated land and one-third of the arid land to the representative of Nawabs. People living in the state were not allowed to take wood for fuel and to take cattle to pastures and jungles without the permission of Nawab and paying a specific amount of ghee to Nawab (Panni, 1965, p. 384).

Muhammad Saeed Khan was the last Nawab. In 1969, this state was officially declared a part of Hazara district. Amb state was incorporated in the settled area of Pakistan in 1969. In 1969, Amb state was annexed to province NWFP (now Khyber-Pakhtoonkhwa) of Pakistan. The capital of the state, Darband, was submerged in the waters of newly constructed Tarbella Dam. After the merger of the state, the peasantry was free to use crops production themselves. This made them to live relatively better lives and eventually led to free mobility, education and socioeconomic development. Muhammad Saeed Khan announced rights of ownership to the people of Amb and Darband areas; however, the matter of ownership to the people of these Amb state after remaining pending due to bureaucratic procedures was resolved due to land reforms of 1972 (Ahmed, 1973, p.104).

## **6.2 Language Policies and Education**

Bilingual education is, indeed, robustly manipulated by the social, political and educational milieu in which it is contextualized. The social framework of education is one of substandard, abridged education, of belittling of their languages and cultures and with contact to an ‘assimilationist’ curriculum (Schmidt, 2000, p. 109). August and Hakuta (1997) and Crawford (1997) observed, meanwhile, poverty, low social position and relative social stigmatization in underfunded schools ran by untrained teachers are among the contemporary contextual features of many schools across the world.

This section of the chapter is based on Table F, Table J and Table M in chapter 5 of the thesis. According to data in the times of Nawab of Amb, there was only one primary school in the region. However, the poor peasantry was too preoccupied even to think of educating their children. The heavy taxes imposed upon these poor villagers were the unseen

shackles, which confined them to work on the lands of Nawab. They would pay heavy taxes on every harvest and a certain amount of *ghee* to Nawab for taking their cattle to the pastures and jungles of the village. However, in 1969, the oppressive rule ended as this region eventually was set free from these restrictions. This led to an era of new development in the area, as it became part of the settled areas of Pakistan. Relative socio-economic betterment led to better literacy rate, mobility and better job options. However, going to school was meant to be proficient in Hindko, Urdu and to some extent in English. This type of education became a support for the dominant languages and a danger bell for minority languages. Mufwene (2002) discussed the implications of language policies on speakers of different languages as modifications which are occurring in the overall language behavior of a group of people, are changes in the socioeconomic surroundings of various groups, motivated by benefits connected to costs and returns that is associated with language use (pp.163-193). Most of the Mankiyali speaking female students informed that they seldom speak Mankiyali language at the school because other fellow students ridicule their language. They have been made to feel ashamed to speak this language in front of other schoolchildren and therefore, they speak Urdu in the class and Hindko outside the class.

Most of the participants were not in favor of Mankiyali literacy. In recent years, many of the Mankiyali speakers have been encouraging their children to speak Hindko at home and data revealed that Mankiyali has been persistently exposed to a lower status as compared to the higher status enjoyed by Hindko. This trend is in line with Rahman (1996) who reported the Pashtuns population in 1932 opted against Pashto as a medium of education in the favor of Urdu and Baluch population refused to accept Baluchi in 2003 (p. 169). The similar trend has also been recorded in the studies carried out in other parts of the world (Borbely, 2000; David, 2002, 2003), as a result of the newly emerging environment caused the Mankiyali speakers to lose their distinct linguistic heritage and adopt a mainstream regional language. In such cultural contexts, the student becomes the least important segment. The interest, values and needs of the minority community have never been center of teaching-learning process (Corson, 200, p. 417). Krauss (1992) termed such policies as cultural nerve gases. These



policies are viewed as a modern tool for cultural assimilation of minority languages and eventually endangering their distinct linguistic heritage. According to Dorian (1977), low prestige of the native minority languages has been a leading reason of language loss throughout the world. Fishman (1991) cautioned against such circumstances when a marginalized minority group detached itself from its linguistic and cultural legacy and refuse to transmit this legacy to the next generation for economic benefits. Fishman also points out the need for additive bilingual education using the home language Fishman asserts, "It doesn't pay to force a written standard, much less a spoken one, on an adamantly unwilling or seriously ailing speech community" (p. 345). Lastly, social boundaries must be developed that give minority languages an exclusive role in traditional family and community social activities.

In Pakistan, local and indigenous languages have never received official patronage at the national level. Giving official status to different languages has been done for nonlinguistic reasons. The ultimate goal of this legal process is to nurture assimilation of local languages and cultures to mainstream ones. These choices at the national level threatened minority and indigenous languages (Rahman, 2006). Education is considered an important tool of language policies to influence and manipulate language context of a society (Holmes, 2013, p. 348). Data revealed that until 2011, Urdu was medium of instruction and English was taught as a second language at primary level. Previous government led by the Awami National Party approved the Regional Languages Authority Bill, 2011 in the province of KPK. In the light of this bill, major regional languages were introduced in early education (Khan, 2013). Hindko has been introduced in early education in this region. This step, in general, has been in the favor of Hindko language but this will result in further exhilaration of language shift for languages such as Mankiyali, which is already competing with Hindko in all the other domains of language use. Recently, PTI led provincial government changed medium of instruction from Urdu to English. These market forces compelled parents to favor this decision against their national and regional dominant language because some parents have reportedly favored this change of policy (Khan, 2014). However, this policy shift will further

distance the child from the school as inclusion of a completely unfamiliar language as a medium of instruction in early education, which has been termed counterproductive to the children's developmental requirements (Lee, 1996; Baker, 2001; Cummins, 2000; Torrance & Olson, 1985).

Some Mankiyali speaking female students have reported to be penalized for speaking this language in the class. These female students reported that a teacher from Mansehra punished, insulted and fined them whenever he found them speaking this language during his class. They confided with this author that during the early years of school, they were unable to pass examination because they were unable to follow their teachers as they spoke Urdu. On the other hand, children whose parents could afford private schooling and coaching did better in examination. For the children of this ethnic minority, language turned out to be a cultural and social asset. It could become a deficit or benefit depending upon family's financial resources to bridge the gap between unrelated language of instruction and language at home. This factor affected their school performance and has crucial future implications on the lives of these individuals (Bourdieu, 1986). However, Nargis supported mother tongue literacy for Tarawara children.

*Faidae bohat se hain k ye hamri zubaan hai, jis zubaan main taleem ho wo jaldi aae gi, bohat se log hain jo apne bacho ke sath Hindko kartey, ke in ko school main muskilat nahi paren gi, humri zubaan main bachoon ko bohat muskilat hoti hai. Ja kar wo school main parte hain, une urdu nae ati, ghar main zubaan aur hai school main aur hai, bacho ke liya yahan muskil hai, us waje se koi log Hindko karte hain aur koi log urdu main bachon ko samjaten ye hain.* 'It has so many benefits, language of learning helps children at school. There are many parents in our village who speak Hindko with their children so that they understand that they are taught at school. The children of our language have enormous problems; when they go to school they find Urdu very difficult, the language of home is different from the language of school, children have

problems. That is why, parents speak Hindko or Urdu while helping them in studies (interview code-125)'.

Abdur Rehman, a head of a joint family, reported that his nephew has passed grade nine in good grades from a reputed private school. In this school, he learned to write and speak English. He further stated that his brother worked in Saudi Arabia and family could afford to pay school dues and tuition free for extra coaching of their children, as without securing good grades he would not get admission in local government college. This economic profit of learning a language with higher cultural capital ensures better academic outcome and better future (Bourdieu, 1982).

### **6.3 Gender**

Unequal distribution of resources and power in a group of people affects vitality of a language; similarly, a language community also echoes the same tendencies. Gender is also connected to this social split and it is a key factor of vitality and eventual loss of a language (Hoffman, 2006). Data revealed the place and role of Tarawara women inside and outside the household and their participation to work for improving the status of the family. It has also revealed different practices of this marginalized community to keep women twice marginalized. The important part of this investigation is to examine the social configuration of Tarawara community as a system of communal relationship and discursive routines mediating the process of language maintenance, shift and gender relations. Exploration of thematic analysis revealed the lower position of females in this context and which forced them to undertake unacknowledged and un-accounted tasks for family and community. This section is mainly based on data occurrences in the Tables given in Chapter 5.

Life of the people on this hilltop of Dana has been very hard. I still recall my first visit to the village and boney hugs of the females of Dana. I could see the rigor of their lives. They were excited to meet an urbanized woman. I was told that they waited for my visit and sat in my host's and his newlywed wife's room. Some of them had already left after waiting for an hour but returned when someone made a cell phone call, thanks to mobile cell

communication, and the room was full of females of every age. The ambiance of the room eventually turned from shy talk of my female participants to a friendly chat about my life and their lives. I could smell the sweaty aromas of their body odors after a long day hard work.

Hardship of household chores and fieldwork has bounded women to this village. All the families of the village depended immensely upon the participation of women in the family income, though these contributions have not usually been acknowledged. *Dogayen da kam vi kar aan te garey da bi kam kar dey aan*. ‘We have household chore and responsibilities at farm (FDG 2 code-42).’ An elderly female participant briefly explained the household tasks and farm duties of women living in Dana. Their days started at *fazri wallay* ‘much before sunrise (FDG 2 code-59)’. After offering *Fajar Nimaz*, ‘the morning prayer’, they started household chores. The first thing was the cleaning of barn. It is called *kharri*. They swept the room with a broom made of thin and hard bush and gathered a small heap of dung. This heap was put in a big basket ‘*kharri*’ made of thin branches of mulberry tree and carried it to a nearby family farming land to dispose of. The next important chore that engaged them was to prepare a modest breakfast of tea and rusks for family. The rest of the day was spent in cleaning, dishwashing, milking, and laundry, working in the fields, fetching firewood, cutting fodder, fetching home, and fetching water, ploughing and hoeing crops and other cultivations. All the women of the community labored throughout their lives for better family life. A girl in the community told me that she singlehandedly prepared concreted floor of her room. Similarly, I met an elderly woman who was participating in the construction of village mosque. She was carrying bricks on her head with other male members of the community. Similarly on a weekend, when most of the men from the village were in the cricket ground, I met several women working in the fields. In one field, wife, daughter and daughter-in-law were hoeing corn crops and when I went round the village, I met some more women working in their fields. I also met a group of young girls who were helping their family in the construction of their house. Likewise, I found out that these females never availed themselves of the services of their village tailor; instead, they always stitched their own clothes, this service was available only to men. After working extremely hard in the field and cattle, most

of the women left the option of the profession and monthly income unfilled. Their contribution went unacknowledged even by themselves. It is linked to subordinate status and roles assigned to the women of Pakistani society in general. Majority of Pakistani females come across biases, discriminations, inequalities at home, and society (Isran, 2012; Weiss, 1986; Moghadam, 1992).

Mobility also revealed horizontal gender variation in Dana village. Looking at travel patterns of the village it is visible through data that female population always remained restricted to the village which helped the maintenance of Mankiyali language. *Tahira*, a middle-aged participant, explained her out of village visits: *kadi saal baad chaker lag julda ey*. 'I go out of village after one year (interview code-667).' On the other hand, the pattern of these visits has been different in an average male's life in village Dana. An elderly man explained his routine of out of village visits *her roz* 'every day (FGD1 code-79).' *Main ziada say ziada theen din bad market chala jata hon*, 'I go to market at least every third day (FGD3 code- 244)'. The other responses of the other male members of the community represented the similar practice *Zahir hai jana hi parta hai*, 'it is unavoidable (FGD3 code- 244)'. *Main ziada say ziada theen din bad market chala jata hon*, 'I go to market at least every third day (FGD3 code- 244)'. This is consistent with Hallberg (1992) who presented monolingualism of Bateria speaking females due to fewer travel opportunities as compared to bilingualism and multilingualism of male members of the community (p.137).

Data showed vertical gender variation across females. Female population of the first and second generation was bilingual as compared to female population of the third generation who are multilingual due to schooling. Illiterate women of the first two generations have been seen as the guardians of cultural values and linguistic heritage of this community (Dabène & Moore, 1995). All the women of the first and the second generations displayed positive attitude towards Mankiyali language. Speaking about the benefits of the Mankiyali, a female participant of the first generation told me that, *is da is da itna faida ke tudan dasan k tu ithey tik k reh julsan*, if you get to know the benefits of speaking this language, you will never go anywhere( FGD2 code-62)'. Nargis, a female participant of the second generation, expressed

her positive attitude for Mankiyali *humari zuban pasan hai*. ‘I like my language (interview code-103)’. On the other hand, female participants were seen as mediating between the dominant culture and language and bringing about an attitudinal shift to facilitate language shift. Interestingly, female participants of the third generation have 100 percent literacy and they showed negative attitude for this language; *Mujhay to buri lagti hai apni zuban*, ‘I don’t like my language (FGD6 code- 218)’. Marriage has been a major factor of vitality of this minority language and eventually it emerged as a source of competing bilingualism. The dominant trend of the community for centuries has been cousin marriages and exchange marriages. Family has been imposing a rigid control on the right of individuals, particularly women, in marriage. Data showed that the family has a rigid control over the girls’ mobility and education to restrict them from choosing their life partner. They have not been allowed to continue their education after primary school. Female participants have discussed the practice of forced cousin marriages of the community in one of the focus group discussion. One participant pleaded me to influence parents; *in ki koi taleem karen in ko baten ye jo humre walden hain na, larkiyon se nae pochate in pe zabardast karte hain*, please inform our parents, they would not consult girls before marriage (FGD4 code-145).

Data revealed marriage signified differently to men and women in the Tarawara community. Marriage patterns of the community have been found consistent with the relevant literature (Hallberg, 1992; Rehman, 2011; Pendakur, 1990; Grenier, 1984; Stevens, 1985; Stevens and Swicegood, 1987). Marriage enables community to control women. Restriction and domestic tension have been reported to hegemonize women. Similarly, data also revealed that women were only taught religious practice and religious explanation have been rarely imparted to them. *Such baton humara molvi saab koi biyan hi nahi karta aurton se*. ‘Honestly our molvi saab does not give sermon to women (interview code-19)’. *Humara nikkah shadi hui hai, bacho ke haqiqat hotay hain, bachpan se ab tak hum ne is ka koi biyan hum ne nahin suna*. ‘I have not received any religious sermon on weddings or haqiqat of my children, since my childhood, we have not attended any sermon (interview code-21)’. These trends of discriminatory social practices and social pressure on women have wider social implications.

Moreover, these trends have been closely tied to the cultural values to control female population and usually getting support and justifications from state laws, religious explanation and culture (Hussain, 1999; Roomi & Parrott, 2008; Charsley, 2006; Lloyd et al., 2005; Hassan, 1995; Macey, 1999; Choudry, 1996; Zaidi & Shuraydi, 2002; Karmaliani et al., 2008; Afshar, 1989).

There is a substantial literature presenting female population as ‘culture broker.’ They accept the norms prestigious forms of languages (Gal, 1978, 1979; Hoffman, 2006). In contrast, females have been also projected as protector of home language and culture for a range of causes, including controlled mobility or submitting to norms of cultural forces (Dabène & Moore, 1995; Pavlenko, 2001). These scenarios do not necessarily present two different ways of looking gendered language shift. In fact, this is a continuation and response to the discursive practice of this scenario. These discriminatory gendered settings predispose females to develop low self-esteem about them and for the group they belonged to (Fischer & Holz, 2007). They first comply with the implicit forces of their own group and they show the same complacency in case of assimilating to the mainstream culture. This trend has been reflected in the reported higher negative attitude of female population for their own language especially the attitude of the third generation. The study has been in line with a rich collection of studies presenting gender as one key cause of language vitality and shift (Grenier, 1984; Williamson & Van Eerde, 1980; Pendakur, 1990).

## **6.4 Language use and competing Bilingualism**

Numerous researches on language shift have been a part of the literature on language contact, or the investigations on the languages and communities of bilingual communities, with early studies in sociolinguistics such as Weinreich (1951), Ferguson & Gumperz (1960) and Gumperz (1964). The essential consequence of language contact must either be stable multilingualism/ bilingualism– that is, maintenance of the two (or more) languages in some form – or competing bilingual situation. The process of the disappearance of a language seems to be initiating with the tribe becoming bilingual. Assimilation has conventionally been

hastened through bilingualism and bilingual language contact. For instance, transitional bilingual education does not use L1 and students get all instruction in L2. They do not endeavor to preserve L1; thus, they increase language shift (Ravindranath, 2009).

The present section has been based on all the tables given in chapter 5. Data revealed seven domains of language use such as family, friends, neighborhood, religion, cricket ground, education and market (Fishman, 1991; Tsunoda, 2005; Hohenthal, 2003). The most important factor in this regard is family (Fishman, 1991). It is family where language is relatively transmitted to the next generation (Rohani et al., 2005; Clyne & Kipp, 1999). An exemplification of *Nargi* demonstrated the multilingual and bilingual language use occurring in village Dana. *Nargi* was a thirty-five year's old married woman. Her maternal grandparents lived away from Dana and spoke Pashtu. Her paternal grandparents came from Tarawara community and used to speak Mankiyali. She spoke Pashtu with them though she was not completely proficient in Pashtu. Interestingly, her parents spoke Hindko to one another. However, her father spoke Mankiyali with his children. All the siblings spoke Mankiyali among themselves. However, her youngest sister would always speak Hindko. Her in-laws used Mankiyali and she has been using Mankiyali with her children. She used Mankiyali for *dua* after *Nimaz*. Her language choices for friendship domain have been bilingual. She was moderately proficient in Urdu (interview code-1-135).

The external pressures of dying language are because of the choices in a bilingual and multilingual context. These pressures also generate the possibilities of language shift and maintenance of a minority language (Weinreich, 1964). The results showed that although Mankiyali language has been transmitted to the next generation but this language group has been reportedly in contact situation in all the existing domains and community, eventually in coming years, will discontinue this language in favor of Hindko language. Mankiyali appeared to negotiate a contesting position with Hindko language in all the domains of language use of Tarawara community living in Dana village. Mankiyali is still spoken and transferred to the next generation in these families. This trend was found consistent with existing literature (Antonini, 2003; Anjum, 2007; Anjum et al., 2013). These trends have been



seen in all the functional domains. *Masid main bar walla koi aya na Pashtu walla aya tu hum ketey hain yaar apni baat choro, wo humrey sath hanste hain, Mazak karte hain, Hindko walle aye tu Hindko main bolo.* ‘If we have some outsider in our mosque we stop speaking our language, they make fun of our language. If they speak Hindko, we speak Hindko with them (FGD1 code -132). Similarly, Nargis also spoke about the same behavior: *kete hain samj nae aati, hum jate hain tu tum is main shoro ho jate ho, is zuban ko chor do ye, nichay Shoshni ka gaon hai wo kete hai ke ye zuban bori hai ise chor do.* They tell us that they do not understand our language; people of Shoshni village tell us that it is not a good language, and we should stop using it (interview code 132). A young girl explained that at her school Hindko girls made fun of her language. *Bas mujey achi nae lagti jab hum baaten karte hain tu dosrey bandey hanstey hain.* ‘We do not like this language when we speak, others make fun of us (FGD6 code-146)’. They felt ashamed to communicate in this language in front of other schoolmates. That is why, they spoke Urdu in classroom and Hindko outside the classroom.

Some families encouraged their children to integrate themselves into mainstream culture, but some wanted to stick to their own culture, traditional mores and especially their own language, hence, the role of parents is extremely crucial for the maintenance of a language. They knowingly or unknowingly create an environment to maintain or to shift from their mother tongue (Rohani et al., 2005, p. 2). Language use pattern have been allowing Mankiyali speakers to switch unconsciously from their language to Hindko. This trend has been found consistent in all the intimate domains such as family, friends, neighborhood and religion. These domains communicated about the lives of people of Dana and the makeup of negotiated and variable language choices. Families in Dana have been predominantly joint families. These families provided not only ample opportunity of transmission of Mankiyali language but also gave way to Hindko language. These bilingual families were different from Bateri language as in this community female and children have been found monolingual and had no Pashto proficiency (Hallberg, 1992). Data showed that some thirty years ago community was monolingual. However, due to multiple factors mentioned in the previous chapter, no one has been reported to be monolingual in the community. Rensch (1992)

reported that many children only knew only Torwali when they started school. Eventually, their increased contact with dominant culture, most of the Torwali speakers were found culturally and linguistically assimilated into the Pashtun culture (p. 61). According to Aitchison (1995), in such a competing language situation, language planning is deemed essential. In such a situation, a government or educational authorities endeavour to influence the language situation in a particular line. However, it is necessary to extend the functions of a language gradually (p. 18).

Likewise, domains of friendship and neighborhood have a consistent patterned bilingual language use. Peers have been studied as one of the deciding factors of language behavior (RO & Cheatham, 2009; Lawson & Sachdev, 2004; Jia & Aaronson, 2003; Luo & Wiseman, 2000; DeWaele & Furnham, 2000; Hakuta & D'Andrea, 1992). Oller et al. (2010) established that peers and playmates affected children's language use patterns and choices for second language in school. They argued that these choices for language use have been predisposed to quick shift. These preferences have been inclined to maintain at very early years of life. These changes have been reported to take place apparently due to an impact of socialization at school, and particularly as an outcome of interaction across peers in school (Oller et al., 2010, p. 95). Luo and Wiseman (2000) have pointed out that children speaking minority language have been gradually predisposed to seek peer-approval (p. 319). Luo and Wiseman (2000) established a positive relationship between impact of Chinese peers and development of heritage language vitality, and a negative relationship between impact of English-speaking friends and heritage language vitality.

Language and religion have been discussed in the two most communally and politically significant spheres of the cultural variation of our present times (Brubaker, 2013). It has also been indicated as an important variable to investigate the language shift and maintenance (Stewart, 1968, p.541). However, the religious domain indicated the inter-ethnic communication trends of this village. The religious domain in mosque showed multilingual trends as Urdu also was reportedly used in this domain. Daily prayers to Allah have been reported to be made in Mankiyali language. Most of the participants reported '*dua*' after

Individual *nimaz* and Quranic literacy instruction in Mankiyali language. Tsunoda (2006) related religion to minority languages, as they have been part of intimate and informal aspects of one's life (p.67). On the other hand, religion and Urdu language became a symbol of unity for millions of Muslims, which led to divide subcontinent into two countries in 1947 (Brass, 2005). This trend was also found in the data as announcements of the mosque were most of the times made in Urdu. *Dua* after collective *Nimaz* and *biyan* also revealed the multilingual speech behavior of Mankiyali speaking men. Cricket ground and market presented similar inter-ethnic communication trends. Men of this community were reported to be multilingual and switch their language according to the language spoken by interlocutor. Most of the time, Hindko is used for wider communication; however, Pashto and Hindko languages were reportedly employed according to the situation. This trend has been in line with Rensch (1992) in the Kalam Bazaar, Gawri speakers reported to use Gawri with the people of their own community. They spoke Pashto to the people from the KPK, Urdu to the visitors from Punjab and English to the foreign visitors (p. 50). The most important factor of inter-ethnic communication has been to maintain secrecy among Mankiyali speakers. This trend of a minority language has been observed throughout the world. Languages of intimate and informal domains have been reportedly employed to maintain secrecy of minority language speakers (Dorian, 1981, p.97; Jones, 1998, p. 224; Weinreich, 1964, p.95). Gaelic was used once for keeping formation secret in Nova Scotia, Canada. Similarly, So in Thailand was also used by its minority speakers for the same purpose (Tsunoda, 2006).

This analysis showed that although Mankiyali language has been transmitted to the next generations but this language group has been reportedly in contact situation in all the existing domains and eventually community will discontinue this language in favor of Hindko language in the coming years. According to the Expanded Graded Intergenerational Disruption Scale (EGIDS), Mankiyali is on Level 6b on vitality and language loss. The status is categorized as threatened and vulnerable as it is used across all the generations but only

some of the childbearing members of the community are passing it onto their children (Lewis and Simons, 2010).

The results of this critical ethnographic research are drawn upon the cultural and historical influences and interactive forces of race, gender and class (Creswell, 1998, p. 90). This chapter is an attempt to understand and examine the themes that emerged from interviews, focus groups and participant observations in the light of the research questions. This chapter enabled this author to comprehend socio-political and socio-historical contexts of the speakers of this marginalized group. It started from the era of the ancestors of the community who came to settle here in Bandi Shungli, underwent different repressive regulations and conventions but preserved the minority language. Decker (1992) depicted a similar scenario and explained remote location in the far-flung villages as a major reason of vitality of languages of Kalasha and Palula in Chitral. Meager status and poor infrastructure of different nations of Southern and Eastern Africa held many rural and minority ethnic groups in isolation and some minority languages are still spoken (Brenzinger, 2007). According to qualitative data of the study, although, their freedom from the Amb state meant a relative improvement in socio-economic status but, presently, their distinct culture and linguistic heritage has been the target of relentless coercive forces of modernization and so-called enlightenment.

## CHAPTER 7

### ANALYSIS OF QUANTITATIVE DATA

This chapter is focused on detailed description of the quantitative results of the current study. This part of study is based on the results of the three variables of the questionnaire: language attitudes, domains of language use patterns and language use in family. The first variable, language attitudes, consisted of two items: negative attitude and positive attitude. The second variable, language use in family, consisted of items on language use of grandparents, parents, siblings. The third variable is language use patterns. This variable has five items: dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and Languages in friendship domain (see Figure 4). The last variable and its items have been validated and reported in the chapter 3 of this study (see Table 9). The items of these variables have also been referred to as the subscales of the questionnaire in this study.

The present study included nine assumptions. First two assumptions included relationship of the selected variables of the questionnaire. The next seven assumptions were comparing very crucial demographic variables such as gender, age, marriage pattern, bilingual and multilingual speakers, education, family systems, and mobility with the variables of the questionnaire of the study. The study employed three statistical procedures to investigate the data. In the initial part of this chapter, the results of Pearson Product Correlation method were presented to define the link across variables of the study. Independent sample *t*-test and ANOVA were used to compare the variation across various variables of the study. Most of the assumptions were found statistically meaningful, and most importantly, all the assumptions were found in line with the existing literature and qualitative data.

Table 17

variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24
1.OS	-	.86**	.36**	.34**	.25**	.16**	-.30**	.22**	-.23**	.11	.19**	.23**	.21**	.20**	.16*	.11	.17**	.09	.12*	.17**	.18**	.21**	.22**	.18**
2. DLUP		-	-.04	.01	.27**	-.01	-.15*	.20**	-.08	-.04	.01	.00	-.00	.02	-.03	-.00	-.04	-.03	-.06	.01	.00	-.00	-.00	-.00
3.MFRND			-	.28**	-.26**	-.01	-.46**	.30**	-.38**	.51**	.53**	.58**	.62**	.55**	.55**	.49**	.58**	.48**	.55**	.52**	.56**	.53**	.53**	.52**
4.MRD				-	.009	-.027	-.16**	.01	-.16**	.15**	.12*	.21**	.20**	.14*	.23**	.14*	.26**	.16**	.22**	.23**	.21**	.20**	.21**	.22**
5.HPNFD					-	.06	.18**	-.045	.18**	-.21**	-.20**	-.18**	-.25**	-.25**	-.27**	-.25**	-.29**	-.22**	-.25**	-.26**	-.20**	-.16**	-.14*	-.22**
6.LFD						-	.074	-.105	.065	-.015	-.055	.040	-.063	-.087	-.19**	-.032	-.16**	-.016	.130*	-.002	-.001	.087	.045	-.068
7. PA							-	-.26**	.95**	-.23**	-.29**	-.29**	-.40**	-.31**	-.40**	-.38**	-.43**	-.39**	-.35**	-.41**	-.40**	-.31**	-.30**	-.35**
8. NA								-	.04	.23**	.12*	.24**	.22**	.15**	.18**	.19**	.18**	.17**	.19**	.20**	.19**	.21**	.22**	.14*
9. Attitude									-	-.16**	-.26**	-.23**	-.34**	-.28**	-.36**	-.32**	-.39**	-.35**	-.30**	-.36**	-.35**	-.26**	-.25**	-.32**
10 PAT										-	.69**	.78**	.72**	.71**	.49**	.58**	.55**	.51**	.60**	.56**	.72**	.72**	.69**	.63**
11.FC											-	.71**	.79**	.88**	.58**	.49**	.59**	.44**	.63**	.56**	.75**	.71**	.69**	.76**
12.MC												-	.92**	.66**	.54**	.68**	.58**	.67**	.62**	.761**	.76**	.86**	.91**	.67**
13.CP														-	.75**	.65**	.67**	.65**	.71**	.75**	.79**	.81**	.86**	.77**
14.CAT															-	.55**	.50**	.57**	.46**	.64**	.57**	.67**	.65**	.72**
15.PGP																-	.57**	.84**	.53**	.81**	.54**	.49**	.61**	.65**
16.MGP																	-	.58**	.92**	.62**	.85**	.66**	.67**	.59**
17.PGC																		-	.57**	.86**	.54**	.60**	.60**	.62**
18.MGC																			-	.60**	.90**	.65**	.66**	.53**
19.CPG																				-	.61**	.57**	.67**	.68**
20.CMG																					-	.70**	.76**	.61**
21.SM																						-	.92**	.79**
22.DM																							-	.73**
23.SF																								-
24.DF																								-

Note. OLS=Overall scale DLUP=Dominant languages use Patterns, MFRND=Mankiyali in Family, Religious and Neighborhood Domains , MRD= Mankiyali in Religious Domain ,HPNFD= Hindko and Pashto in Neighborhood and family domains, LFD=Languages in Friendship domain NA=Negative attitude, PA= Positive attitude, PAT =Parents among Themselves, FC=Father to Children, MC= Mother to Children, CP=Children To Parents, CAT=Children among Themselves, PGP=Parents to Grandparents, MGP= Maternal Grandparents to Parents, PGC= Paternal Grandparents to Children, MGC, Maternal Grandparents to Children ,CPG=Children to Paternal Grandparents, CMG= Children to Maternal Grandparents, SM= Son to Mother, DM= Daughter to Mother, SF= Son To Father, DF= Daughter to Father

### Results of Pearson Product Correlation (scales and subscales)

## 7.1 Comparison of the variables

This section is based on the first two hypotheses of the study, which assumed negative and positive relationships across the variables of questionnaire.

The results shown in this table reveal that dominant languages use patterns was significantly correlated with Hindko and Pashto in neighborhood and family domains ( $r = .28, p < .001$ ), and negatively correlated with positive attitude ( $r = -.15, p < .05$ ) and negative attitude ( $r = .20, p < .05$ ). However, it has been found non-significantly correlated to all the subscale of language use with grandparents, parents and siblings of Mankiyali speakers. Parents among themselves were found negatively non-significantly linked ( $r = -.04, p = n.s$ ), father to children was found non-significantly linked to the dominant languages use linked ( $r = .01, p = n.s$ ), mother to children was also reported to be following the same trend ( $r = .0, p = n.s$ ), children to parents was negatively non-significantly related to this variable ( $r = -.00, p = n.s$ ). Children among themselves also revealed the similar trend ( $r = -.02, p = n.s$ ), parents to paternal grandparent was also presenting same trend ( $r = -.03, p = n.s$ ). Similarly, the other results have shown the similar trends: maternal grandparents to parents ( $r = -.00, p = n.s$ ), paternal grandparents to children ( $r = -.04, p = n.s$ ), maternal grandparents to children ( $r = -.03, p = n.s$ ), children to paternal grandparents ( $r = -.06, p = n.s$ ), children to maternal grandparents ( $r = .01, p = n.s$ ), son to mother ( $r = .00, p = n.s$ ), daughter to mother ( $r = -.00, p = n.s$ ), son to father ( $r = -.00, p = n.s$ ) and daughter to father ( $r = -.00, p = n.s$ ).

The results of the above correlation table partly validated and established the anticipations and the first assumption of the study. The use patterns of the dominant languages have been significantly linked to Hindko and Pashto in neighborhood and family domains and negative attitude. Our hypothesis has been partly rejected as it showed non-significant negative link to the language use patterns of Mankiyali and other variables. It is non-significantly linked to all the variables of language use of Mankiyali across grandparents, parents and siblings. Relevant literature (MacPherson & Ghoso, 2008; Pandharipande, 2002; Rehman, 2011; O'leary et al., 1992; Weinreich, 2010) mentioned the similar supremacy of

dominant languages use in the case of marginalized minority languages and with subsequent shift of minority language speakers.

The results shown in table reveal that Mankiyali in family, religious and neighborhood domains has significant positive correlation with Mankiyali in religious domain ( $r = .28, p < .001$ ). It has been negatively correlated with Hindko and Pashto in neighborhood and family domains ( $r = -.26, p < .001$ ). It has been negatively linked with negative attitude ( $r = -.46, p < .001$ ); on the other hand, it is positively linked to positive attitude ( $r = .30, p < .001$ ). Moreover, it showed significant positive relation to all the variables of language use in family: grandparents, parents and siblings: parent among themselves ( $r = .51, p < .001$ ), father to children ( $r = .53, p < .001$ ), mother to children ( $r = .58, p < .001$ ), children to parents ( $r = .62, p < .001$ ) children among themselves ( $r = .55, p < .001$ ), parents to paternal grandparent ( $r = .55, p < .05$ ), paternal grandparents to parents ( $r = .49, p < .001$ ), maternal grandparent to children ( $r = .48^{**}, p < .001$ ), children to paternal grandparents ( $r = .55, p < .05$ ), children to maternal grandparents ( $r = .52, p < .05$ ), son to mother ( $r = .56, p < .001$ ), daughter to mother ( $r = .56, p < .001$ ), son to father ( $r = .53, p < .001$ ) and daughter to father ( $r = .52, p < .001$ ).

The results of the above correlation table endorsed and largely verified the expectations and the second hypothesis of the study. It exposed a statistically significant positive relationship with the use patterns of Mankiyali in family, religious and neighborhood domains to positive attitudes, Mankiyali use pattern in religious domain and language use across grandparents, parents and siblings; in contrast, it was negatively associated to negative attitudes. Most of the results showed meaningful positive statistical link to most of the variables and negative link to only one variable as predicted in the second hypothesis of the study. These results were found in line with current literature as indigenous and marginalized languages throughout the world are linked to traditional and intimate lives of the indigenous communities (Tsunoda, 2006, p, 59; Fishman, 1991; McCarty, 2006).



## 7.2 Gender

This section is focused on the third hypothesis of the study, which compared difference across gender variable of Mankiyali speakers with the variables of questionnaire.

Following table displays the results of independent sample *t* test.

Table 18

Scale	<i>M</i>	<i>SD</i>	Male ( <i>n</i> = 150)		<i>T</i>	<i>P</i>	Female ( <i>n</i> = 147)		95% CI LL      UL	Cohen's <i>d</i>
			<i>M</i>	<i>SD</i>			<i>M</i>	<i>SD</i>		
DLUP	33.45	7.38	19.84	6.99	14.62	.00			11.78    15.44	1.89
.MFRND	27.03	3.15	25.39	5.04	3.31	.00			.66    2.61	0.39
MRD	9.98	2.85	10.00	3.03	-.030	.97			-.71    .68	-
HPNFD	4.59	1.08	4.77	1.37	-1.23	.21			-.460    .105	-
LFD	10.33	2.09	11.43	1.96	-4.46	.00			-1.58    -.61	0.54

Results of the Independent-Samples *t* test \**t* (300) 303-3 total number scales

The table shows that male participants ( $M = 33.45$ ,  $SD = 7.38$ ,  $n = 150$ ) scored considerably higher than female participants ( $M = 19.84$ ,  $SD = 6.99$ ,  $n = 147$ ) and  $t(300) = 14.62$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.72$ ).

The table shows that male participants ( $M = 27.03$ ,  $SD = 3.15$ ,  $n = 150$ ) scored considerably higher than female participants ( $M = 25.39$ ,  $SD = 5.04$ ,  $n = 147$ ) and  $t(300) = 3.31$ ,  $p = .00$ . As there has been a significant variation across male and female participants, the size of this effect is shown ( $d = 0.39$ ).

The next results specified a non-significant trend in the anticipated direction showing differences of responses of males ( $M = 9.98$ ,  $SD = 2.85$ ) from female responses ( $M = 10.00$ ,  $SD = 3.03$ ),  $t(300) = .03$ ,  $p = .97$ .

The next results revealed a non-significant trend in the anticipated direction showing differences of responses of males ( $M = 4.59$ ,  $SD = 1.08$ ) from the responses of female ( $M = 4.77$ ,  $SD = 1.37$ ),  $t(300) = 1.23$ ,  $p = .21$ .

The table shows that male participants ( $M = 10.33$ ,  $SD = 2.09$ ,  $n = 150$ ) scored considerably higher than female participants ( $M = 11.43$ ,  $SD = 1.96$ ,  $n = 147$ ).  $t(300) = 4.46$ ,  $p = .00$ . As there has been a significant variation across male and female participants, the size of this effect is shown ( $d = 0.54$ ).

The results of this table partly supported the third hypothesis because there has been a significant gender variation in dominant languages use patterns, Mankiyali in family, religious and neighborhood, languages in friendship domain and a non-significant gender variation in Mankiyali in religious domain and Hindko and Pashto in neighborhood and family domains.

Table 19

	<i>Male</i> ( <i>n</i> = 150)		<i>Female</i> ( <i>n</i> = 147)		<i>95% CI</i>				
<i>Scale</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>T</i>	<i>P</i>	<i>LL</i>	<i>UL</i>	<i>Cohen's d</i>
Attitude scale	41.83	4.86	43.91	4.45	-3.50	.00	-3.25	-.915	0.44
Positive Attitude	24.27	3.92	26.32	3.55	-4.45	.00	-2.95	-1.14	0.5
Negative Attitude	7.60	1.27	7.08	1.124	3.60	.00	.23	.817	0.43

#### Results of the Independent-Samples t test

Table 19 displays the results of independent sample  $t$  test of attitudes scales. On the first subscale (overall attitude scale) female participants ( $M = 43.91$ ,  $SD = 4.45$ ,  $n = 147$ ) scored higher than male participants. As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.44$ ).

On the second subscale  $M = 24.27$ ,  $SD = 3.92$ ,  $n = 150$  the female participants ( $M = 26.32$ ,  $SD = 3.92$ ,  $n = 147$ ) scored considerably higher than male participants  $t(294) = 4.45$ ,  $p = .00$ . As there has been a significant variation across male and female participants, the size of this effect is shown ( $d = 0.5$ ).

On the third subscale (negative attitude), male participants ( $M = 7.60$ ,  $SD = 1.27$ ,  $n = 150$ ) scored considerably higher than female participants ( $M = 7.08$ ,  $SD = 1.12$ ,  $n = 147$ )  $t$

(294) = 4.45,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.5$ ).

Table 20 also shows the results of an independent sample  $t$  test and it calculated the mean values of language use patterns in the families of Mankiyali participants. The first item, the language use of parents to grandparents, computed mean values of language use across the male participants ( $M = 3.89$ ,  $SD = .43$ ,  $n = 150$ ) which were significantly higher than the mean values of female participants ( $M = 3.47$ ,  $SD = 1.07$ ,  $n = 147$ )  $t(294) = 4.78$ ,  $p = .00$ . As there been significant variation across male and female participants, the size of this effect is shown ( $d = 0.51$ ).

The results of the second item reveal computed mean values of language use of maternal grandparents to parents across male and female participants. The mean values of male participants ( $M = 3.67$ ,  $SD = .85$ ,  $n = 150$ ) were significantly higher than mean values of female participants ( $M = 3.28$ ,  $SD = 1.25$ ,  $n = 147$ )  $t(294) = 3.23$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.36$ ).

Table 20

Scale	Male ( <i>n</i> = 150)		Female ( <i>n</i> = 147)		<i>t</i> (	<i>P</i>	95% CI		Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			LL	UL	
1. PGP	3.89	.43	3.47	1.07	4.78	.00	.25		.590.51
2. MGP	3.67	.85	3.28	1.25	3.23	.00	.15		.630.36
3 PAT	3.86	.55	3.65	.87	2.50	.01	.04		.360.28
4. PGC	3.84	.51	3.50	1.01	3.77	.00	.16		.510.42
5 MGC	3.59	.95	3.29	1.22	2.34	.02	.04		.550.27
6 CPG	3.88	.48	3.50	1.06	4.15	.00	.19		.550.45
7 CMG	3.67	.85	3.25	1.25	3.44	.00	.18		.660.39
8. FC	3.91	.44	3.65	.90	3.25	.00	.10		.400.36
9. M C	3.80	.69	3.45	1.09	3.36	.00	.14		.540.38
10. CP	3.88	.48	3.44	1.09	4.76	.00	.25		.620.52
11 SM	3.73	.75	3.53	1.03	1.94	.05	.00		.400.22
12 DM	3.77	.69	3.47	1.08	2.95	.00	.10		.500.32
13 .SF	3.89	.45	3.57	.99	3.79	.00	.15		.480.41
14 DF	3.88	.49	3.56	1.00	3.61	.00	.14		.480.40
15. CAT	3.90	.42	3.64	.87	3.48	.00	.11		.410.37

#### Results of the Independent-Samples *t* test

The results of the third item revealed computed mean values of parental language use across male and female participants. The mean values of male participants ( $M = 3.86$ ,  $SD = .55$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.65$ ,  $SD = .87$ ,  $n = 147$ ),  $t(294) = 2.50$ ,  $p = .04$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.28$ ).

The results of fourth item reveal computed mean values of language use of paternal grandparents to children across male and female participants. The mean values of male participants ( $M = 3.84$ ,  $SD = .51$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.50$ ,  $SD = 1.01$ ,  $n = 147$ ),  $t(294) = 3.77$ ,  $p = .00$ . As there has been

significant variation across male and female participants, the size of this effect is shown ( $d = 0.42$ ).

The results of fifth item reveal computed mean values of language use of maternal grandparents to children across male and female participants. The mean values of male participants ( $M = 3.59$ ,  $SD = .95$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.29$ ,  $SD = 1.22$ ,  $n = 147$ )  $t(294) = 2.34$ ,  $p = .02$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.27$ ).

The results of the sixth item reveal computed mean values of language use of children to paternal grandparents across male and female participants. The mean values of male participants ( $M = 3.88$ ,  $SD = .48$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.50$ ,  $SD = 1.06$ ,  $n = 147$ )  $t(294) = 4.15$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.45$ ).

The results of seventh item revealed computed mean values of language use of children to maternal grandparents across male and female participants. The mean values of male participants ( $M = 3.67$ ,  $SD = .85$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.25$ ,  $SD = 1.25$ ,  $n = 147$ ),  $t(294) = 3.44$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.39$ ).

The results of eighth item revealed computed mean values of language use of father to children across male and female participants. The mean values of male participants ( $M = 3.91$ ,  $SD = .44$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.65$ ,  $SD = .90$ ,  $n = 147$ ),  $t(294) = 3.25$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.36$ ).

The results of ninth item reveal computed mean values of language use of mother to children across male and female participants. The mean values of male participants ( $M = 3.80$ ,  $SD = .69$ ,  $n = 150$ ) were significantly higher than the mean values of female participants

( $M = 3.45$ ,  $SD = 1.09$ ,  $n = 147$ ),  $t(294) = 3.36$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.38$ ).

The results of tenth item reveal computed mean values of language use of children to parents across male and female participants. The mean values of male participants ( $M = 3.88$ ,  $SD = .48$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.44$ ,  $SD = 1.09$ ,  $n = 147$ ),  $t(294) = 4.76$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.52$ ).

The results of eleventh item reveal computed mean values of language use of son to mother across male and female participants. The mean values of male participants ( $M = 3.73$ ,  $SD = .75$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.53$ ,  $SD = 1.03$ ,  $n = 147$ ),  $t(294) = 1.94$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.22$ ).

The results of twelfth item reveal computed mean values of language use of daughter to mother across male and female participants. The mean values of male participants ( $M = 3.77$ ,  $SD = .69$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.47$ ,  $SD = 1.08$ ,  $n = 147$ ),  $t(294) = 2.95$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.32$ ).

The results of thirteenth item reveal computed mean values of language use of son to father across male and female participants. The mean values of male participants ( $M = 3.89$ ,  $SD = .45$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.57$ ,  $SD = .99$ ,  $n = 147$ ),  $t(294) = 3.79$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.41$ ).

The results of fourteenth item reveal computed mean values of language use of daughter to father across male and female participants. The mean values of male participants ( $M = 3.88$ ,  $SD = .49$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.56$ ,  $SD = 1.00$ ,  $n = 147$ ),  $t(294) = 3.61$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.40$ ).

The results of fifteenth item reveal computed mean values of language use of siblings across male and female participants. The mean values of male participants ( $M = 3.90$ ,  $SD = .42$ ,  $n = 150$ ) were significantly higher than the mean values of female participants ( $M = 3.64$ ,  $SD = .87$ ,  $n = 147$ ),  $t(294) = 3.48$ ,  $p = .00$ . As there has been significant variation across male and female participants, the size of this effect is shown ( $d = 0.37$ ).

This part of the study established statistically meaningful difference across gender of language use with grandparents, parents and siblings; moreover, it has shown substantial negative attitude and positive attitude difference across gender. The results of this analysis verified the third hypothesis of the author in the dominant languages use patterns; Mankiyali in family, religious and neighborhood domains and languages in friendship domain. However, the third hypothesis of the study was not sustained in Mankiyali in religious domain, in Hindko and Pashto in neighborhood and family domains. In Mankiyali religious domain, female participants were established statistically non-significantly higher as they did not have right of entry to the village mosque. In the qualitative data of the study, the village mosque has been recognized as an essential source of multilingual language use pattern of male participants. Similarly, female participants scored non-significantly higher on Hindko and Pashto in neighborhood and family domains, which has also been confirmed in previous researches on gender preferences of language use (Labov, 1963, 1966, 1972; Lakoff 1979; Trudgill, 1972, 1974; Romaine 1999; Milroy 1992; Mills 2004).

Finally, there has been a statistically meaningful difference across male and female participants of analysis of positive attitude and negative attitude. However, the results have not been found in line with some previous researches of the same author (Anjum, 2007; Anjum et al., 2014). Females have been also showed as the guardians of home language and culture (Dabène & Moore, 1995; Pavlenko, 2001). In the last part, the second anticipation on language use with grandparents, parents and siblings was also established. All these indicated results showed male participants scored statistically significantly higher on most of the items of these tables. Overall, these results were also consistent with the previous studies (Holmes, 1992; Cavanaugh, 2006; Hoffman, 2006).

### 7.3 Age

This section is based on the fourth hypothesis of the study, which was comparing difference across various age groups speakers with the variables of questionnaire.

A one-way ANOVA was performed to test language attitudes based on the responses of three generations of Mankiyali speakers. The results of the first item showed significant variation across these three groups.

Table 21

Scale	Third Generation (n = 71)		Second Generation (n = 206)		First Generation (n = 14 )		<i>F</i>	<i>P</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Attitude	39.76	6.08	42.17	4.40	44.41	5.23	8.02	.00
Positive Attitude	23.20	3.66	24.64	3.62	26.59	4.31	8.74	.00
Negative Attitude	7.67	1.37	7.34	1.10	7.00	1.93	2.82	.06

#### Results of One-Way Analysis of Variance

The table shows that the third generation ( $M = 39.76$ ,  $SD = 6.08$ ,  $n = 71$ ) scored lowest across all the groups. The second generation displayed the second highest mean value ( $M = 42.17$ ,  $SD = 4.40$ ,  $n = 206$ ). The first generation displayed the highest mean value ( $M = 44.41$ ,  $SD = 5.23$ ,  $n = 14$ ); therefore, these results indicated significant variation across these groups  $F(269, 271) = 8.02$ ,  $p = .00$ .

The results of positive attitude show significant variation across these three groups. The third generation scored the lowest ( $M = 23.20$ ,  $SD = 3.66$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 24.64$ ,  $SD = 3.62$ ,  $n = 206$ ). The first generation displayed the highest mean values ( $M = 26.59$ ,  $SD = 4.31$ ,  $n = 14$ ); therefore, these results indicated significant variation across these groups  $F(285, 287) = 8.02$ ,  $p = .00$ .

The results of negative attitude show significant variation across these three groups. The third generation ( $M = 6.57$ ,  $SD = 1.78$ ,  $n = 71$ ) scored the lowest across all the groups. The second generation displayed the second highest mean value ( $M = 7.35$ ,  $SD = 1.12$ ,  $n = 206$ ).



The first generation displayed the highest mean value,  $M = 7.70$ ,  $SD = 1.37$ ,  $n = 14$ ) = 8.74; therefore, these results showed a marginally significant variation across these groups

$F(288, 290) = 5.51$ ,  $p = .06$ .

A one-way ANOVA test was completed on overall scale and five subscales of domains of language use patterns across the three generations of Mankiyali speakers. Most of the results have not shown any statistically significant variations across the three age groups.

Table 22

Scale	Third Generation ( $n = 71$ )		Second Generation ( $n = 206$ )		First Generation ( $n = 14$ )		<i>F</i>	<i>P</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
1.OS	75.25	4.92	81.00	11.86	79.71	10.92	1.12	.32
2. DLUP	29.53	8.27	28.40	10.27	22.90	6.75	3.02	.05
3.MFRND	25.90	4.95	26.58	3.73	27.08	2.77	.93	.43
4.MRD	9.50	2.65	10.41	2.82	8.85	2.95	6.94	.00
5. HPNFD	4.80	1.37	4.63	1.14	4.46	1.24	.98	.46
6. LFD	11.01	2.43	10.68	1.95	10.33	2.46	44	.32

#### Results of One-Way Analysis of Variance

Results of dominant languages use patterns show that the third generation scored the highest ( $M = 75.25$ ,  $SD = 8.27$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 26.58$ ,  $SD = 10.27$ ,  $n = 206$ ). The first generation displayed the lowest mean value ( $M = 22.90$ ,  $SD = 6.75$ ). Although these results pointed to non-significant variation in the anticipated trend specifying dominant languages use patterns but they were closer to marginally significant preferences  $F(288, 290) = 3.02$ ,  $p = .11$ .

On the item three (Mankiyali in family, religious and neighborhood domain), the third generation scored the lowest ( $M = 25.90$ ,  $SD = 4.95$ ,  $n = 71$ ) across all the groups on this item. The second generation displayed the second highest mean value ( $M = 26.58$ ,  $SD = 3.73$ ,  $n = 206$ ). The first generation displayed the highest mean value ( $M = 27.08$ ,  $SD = 2.77$ ). These results showed a non-significant variation in the anticipated trend  $F(288, 290) = .93$ ,  $p = .43$ .

The results of the fourth item of the scale (Mankiyali in religious domain) show significant variation across these three groups. The third generation scored the second highest ( $M = 9.50$ ,  $SD = 2.65$ ,  $n = 71$ ) across all the groups. The second generation displayed the highest mean value ( $M = 10.41$ ,  $SD = 2.82$ ,  $n = 206$ ). The first generation displayed the lowest mean value ( $M = 8.85$ ,  $SD = 2.95$ ). These results displayed significant variation in the anticipated trend  $F(288, 290) = 6.94$ ,  $p = .00$ .

On the fifth item (Hindko and Pashto in neighborhood and family domains), the third generation scored the highest ( $M = 4.80$ ,  $SD = 1.37$ ,  $n = 71$ ) across all the groups on this item. The second generation displayed the second highest mean value ( $M = 4.63$ ,  $SD = 1.14$ ,  $n = 206$ ). The first generation displayed the lowest mean value ( $M = 4.46$ ,  $SD = 1.24$ ), these results pointed to a non-significant variation in the anticipated trend  $F(288, 290) = .98$ ,  $p = .46$ .

On the sixth item (Languages in Friendship domain), the third generation scored the highest ( $M = 11.01$ ,  $SD = 2.43$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 10.68$ ,  $SD = 1.95$ ,  $n = 206$ ). The first generation displayed the lowest mean value ( $M = 10.33$ ,  $SD = 2.46$ ). These results pointed to a non-significant variation in the predicted trend  $F(288, 290) = .44$ ,  $p = .32$ .

One-way ANOVA test was carried out in order to analyze language use patterns in the family of three generations of Mankiyali speakers as shown in Table 23. Some of the results of language use patterns in family did not show any statistically significant variations across the three age groups

Table 23

Scale	First Generation ( <i>n</i> = 14 )		Second Generation ( <i>n</i> = 206)		Third Generation ( <i>n</i> = 71)		<i>F</i>	<i>P</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
1 PGP	4.00	0.00	3.76	.72	3.59	.95	2.27	.10
2 MGP	3.80	.77	3.5	.99	3.38	1.15	.97	.37
3.PAT	3.82	.72	3.83	.62	3.66	.88	1.65	.19
4 PGC	4.00	0.00	3.76	.70	3.53	.94	3.71	.03
5 MGC	3.50	1.09	3.55	1.01	3.29	1.20	1.65	.19
6 CPG	4.00	0.00	3.74	.76	3.66	.88	1.36	.26
7 CMG	3.65	.99	3.58	.98	3.30	1.17	1.65	.19
8 FC	4.00	0.00	3.83	.64	3.74	.79	1.03	.35
9 MC	3.80	.77	3.74	.78	3.43	1.11	3.59	.02
10 CP	4.00	0.00	3.77	.731	3.51	1.01	3.80	.02
11 SM	3.73	.79	3.71	.80	3.49	1.06	1.86	.15
12 DM	3.80	.77	3.72	.79	3.46	1.08	2.63	.07
13 SF	4.00	0.00	3.81	.63	3.61	.97	2.87	.05
14 DF	4.00	0.00	3.80	.66	3.59	.97	2.95	.05
15 CAT	3.87	.35	3.83	.60	3.70	.77	1.16	.31

#### Results of One-Way Analysis of Variance

The first item demonstrated the results of the language use of parents to grandparents. The third generation scored the lowest ( $M = 3.59$ ,  $SD = .95$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.76$ ,  $SD = .72$ ,  $n = 206$ ). The first generation displayed the highest mean value ( $M = 4.00$ ,  $SD = 0.00$ ,  $n = 71$ ). These results pointed to a non-significant variation in the anticipated trend specifying  $F(298, 300) = 2.27$ ,  $p = .10$ .

The second item revealed the results of the language use of maternal grandparents to parents. The first generation scored the lowest ( $M = 3.80$ ,  $SD = .77$ ,  $n = 71$ ) across all the groups. The second generation displayed the lowest mean value ( $M = 3.5$ ,  $SD = .99$ ,  $n = 206$ ). The third generation displayed the second highest mean value ( $M = 3.38$ ,  $SD = 1.15$ ,  $n = 71$ ). These results pointed to a non-significant variation in the expected trend  $F(295, 297) = .97$ ,  $p = .37$ .

The third item confirmed the results of parental language use. The first generation scored the second highest ( $M = 3.80$ ,  $SD = .72$ ,  $n = 71$ ) across all the groups. The second generation displayed the highest mean value ( $M = 3.83$ ,  $SD = .62$ ,  $n = 206$ ). The third

generation displayed the lowest mean value ( $M = 3.66$ ,  $SD = 1.15$ ,  $n = 71$ ). These results pointed to a non-significant variation in the anticipated trend  $F(295, 297) = 1.65$ ,  $p = .19$ .

The fourth item demonstrated the results of language use of paternal grandparents to children. The first generation scored the highest ( $M = 4.00$ ,  $SD = .00$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.76$ ,  $SD = .07$ ,  $n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.53$ ,  $SD = .94$ ,  $n = 71$ ). These results pointed to significant variation in the anticipated trend  $F(295, 297) = 3.71$ ,  $p = .03$ .

The fifth item demonstrated the results of language use of maternal grandparents to children. The first generation scored the second highest ( $M = 3.50$ ,  $SD = 1.09$ ,  $n = 71$ ) across all the groups. The second generation displayed the highest mean value ( $M = 3.55$ ,  $SD = .101$ ,  $n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.29$ ,  $SD = 1.20$ ,  $n = 71$ ). These results pointed to a non-significant variation in the anticipated trend  $F(295, 297) = 1.65$ ,  $p = .19$ .

The sixth item demonstrated the results of language use of children to paternal grandparents. The first generation scored the highest ( $M = 4.00$ ,  $SD = 0.00$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.75$ ,  $SD = .76$ ,  $n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.66$ ,  $SD = .88$ ,  $n = 71$ ). These results pointed to a non-significant variation  $F(295, 297) = 1.36$ ,  $p = .26$ .

The seventh item demonstrated the results of language use of children to maternal grandparents. The first generation scored the highest ( $M = 3.65$ ,  $SD = .99$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.58$ ,  $SD = .99$ ,  $n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.30$ ,  $SD = 1.17$ ,  $n = 71$ ). These results indicated to a non-significant variation  $F(295, 297) = 1.65$ ,  $p = .19$ .

The eighth item demonstrated the results of language use of father to the children. The first generation scored the highest ( $M = 4.00$ ,  $SD = .00$ ,  $n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.83$ ,  $SD = .64$ ,  $n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.74$ ,  $SD = .79$ ,  $n = 71$ ). These

results pointed to a non-significant variation in the estimated tendency  $F(295, 297) = 1.03, p = .35$ .

The ninth item demonstrated the results of language use of mother to children. The first generation scored the highest ( $M = 3.80, SD = .77, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.74, SD = .78, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.43, SD = 1.11, n = 71$ ), these results pointed to a non-significant variation  $F(295, 297) = 3.59, p = .02$ .

The tenth item revealed the results of language use of children to parents. The first generation scored the highest ( $M = 4.00, SD = .00, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.77, SD = .73, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.51, SD = 1.01, n = 71$ ). These results pointed to significant variation  $F(295, 297) = 3.80, p = .02$ .

The eleventh item showed the results of language use of son to mother. The first generation scored the highest ( $M = 3.73, SD = .79, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.71, SD = .80, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.49, SD = 1.06, n = 71$ ). These results pointed to a non-significant variation  $F(295, 297) = 1.86, p = .15$ .

The twelfth item demonstrated the results of language use of daughter to mother. The first generation scored the highest ( $M = 3.80, SD = .77, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.72, SD = .79, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.46, SD = 1.06, n = 71$ ). These results pointed to a marginally significant variation in the anticipated trend  $F(295, 297) = 1.08, p = .07$ .

The thirteenth item demonstrated the results of language use of son to father. The first generation scored the highest ( $M = 4.00, SD = 0.00, n = 71$ ) across all the groups on this item. The second generation displayed the second highest mean value ( $M = 3.81, SD = .63, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.61, SD = .97, n = 71$ ).

These results pointed to a significant variation in the anticipated trend  $F(295, 297) = 2.87, p .05$ .

The fourteenth item revealed the results of language use of daughter to father. The first generation scored the highest ( $M = 4.00, SD = 0.00, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.80, SD = .66, n = 206$ ). The third generation displayed the lowest mean value ( $M = 3.59, SD = .97, n = 71$ ). These results pointed to a significant variation in the anticipated trend  $F(295, 297) = 2.95, p .05$ .

The fifteenth item demonstrated the results of language use across siblings. The first generation scored the highest ( $M = 3.87, SD = .35, n = 71$ ) across all the groups. The second generation displayed the second highest mean value ( $M = 3.83, SD = .60, n = 206, n = 71$ ). The third generation displayed the lowest mean value ( $M = 3.70, SD = .77, n =$ ). These results pointed to a non-significant variation in the anticipated trend  $F(295, 297) = 1.16, p .31$ .

This part of analysis showed statistically significant variation in language attitudes (positive attitudes and negative attitudes) among the three generations of Mankiyali speakers. These results indicated that the oldest generation scored the highest on overall attitudes and positive attitude for Mankiyali language; on the other hand, the youngest generation has scored the highest on negative attitude for Mankiyali language. These results were in line with previous literature (Fishman 1991; Brenzinger et al., 2003; Rohani et al., 2005; RO & Cheatham 2009; Jia & Aaronson 1999; Yeni-Komshian, et al., 2000; Anjum, 2007). The oldest generations and the youngest generation of indigenous and minority language often show these trends.

The second part of the hypothesis was not completely established as the dominant languages use patterns and Mankiyali in religious domain did not show statistically meaningful variation among these three age groups. In dominant languages, use patterns the oldest generation scored the lowest and the youngest generation scored the highest. Moreover, in Mankiyali in religious domain, the third generation scored the highest scores.

Mankiyali in family, religious and neighborhood domains showed statistically insignificant variation. However, majority of the youngest generation chose Mankiyali as

compared to two other age groups. Similarly, in the next analysis, majority of the third generation preferred Hindko and Pashto to use it in neighborhood and family. Similarly, language use with grandparents, parents and siblings showed the similar tendencies. Moreover, languages in friendship domain indicated the same trends. Dominant languages use patterns, Mankiyali in family, religious and neighborhood domains showed the identical tendencies.

## 7.4 Marriage Patterns

This section is grounded on the fifth hypothesis of the study, which was comparing the demographic variable Marriage patterns with the variables of questionnaire.

Table 24 presents results of one-way ANOVA, which was conducted to compare the preferences of language use in family with exogamous and endogamous marriages of Mankiyali families. The first participants were all those participants whose mothers belonged to Mankiyali speaking Tarawara tribe living in Dana village. The second group consisted of the families in which mothers were from Hindko speaking communities and the third group was composed of families with Pashto speaking mothers. Most of the results of language use in family showed statistically significant variations across these three groups.

Table 24

	<i>Mankiyali</i>		<i>Hindko</i>		<i>Pashto</i>			
	<i>(n = 277)</i>		<i>(n = 16)</i>		<i>(n = 6 )</i>			
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>P</i>
1 PGP	3.76	.73	3.33	1.21	3.56	.89	1.41	.24
2 MGP	3.64	.919	2.50	1.64	1.93	1.22	26.42	.00
3.PAT	3.86	.56	3.67	.816	2.69	1.35	26.10	.00
4 PGC	3.75	.71	3.50	1.22	3.38	.96	2.15	.11
5 MGC	3.60	.96	2.50	1.64	2.00	1.37	22.28	.00
6 CPG	3.77	.74	3.50	1.22	3.33	.98	2.67	.07
7 CMG	3.60	.96	2.50	1.64	2.47	1.30	12.23	.00
8 FC	3.87	.55	3.50	1.22	3.19	1.27	9.55	.00
9 MC	3.74	.78	3.50	1.22	2.56	1.31	15.43	.00
10 CP	3.77	.73	3.33	1.21	3.00	1.13	7.95	.00
11 SM	3.73	.79	3.50	1.22	2.53	1.25	14.98	.00
12 DM	3.72	.81	3.50	1.23	2.64	1.22	11.18	.00
13 SF	3.80	.68	3.50	1.22	3.40	.910	2.76	.06
14 DF	3.80	.69	3.50	1.22	3.27	1.10	4.33	.01
15 CAT	3.85	.55	3.50	1.22	3.19	1.17	9.36	.00

Results of One-Way Analysis of Variance

The first item demonstrated the results of the language use of parents to grandparents. Children of the Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.76$ ,  $SD = .95$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the second highest mean value ( $M = 3.56$ ,  $SD = .72$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the lowest mean value ( $M = 3.33$ ,  $SD = 1.21$ ,  $n = 16$ ). These results pointed to a non-significant variation  $F(296, 298) = 1.41$ ,  $p = .24$ .

The second item revealed the results of the language use of maternal grandparents to parents. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.64$ ,  $SD = .91$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 1.93$ ,  $SD = 1.22$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 2.50$ ,  $SD = 1.64$ ,  $n = 16$ ). These results showed to significant variation in the expected trends  $F(296, 298) = 26.42$ ,  $p = .00$ .

The third item demonstrated the results of the parental language use. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.86$ ,  $SD = .56$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.69$ ,  $SD = 1.35$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.67$ ,  $SD = .816$ ,  $n = 16$ ). These results showed a significant difference in the expected trends  $F(296, 298) = 26.10$ ,  $p = .00$ .

The fourth item revealed the results of the language use of paternal grandparents to children. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.75$ ,  $SD = .71$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.38$ ,  $SD = .96$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = 1.22$ ,  $n = 16$ ). These results showed a non-significant variation in the expected trend  $F(296, 298) = 2.15$ ,  $p = .11$ .

The fifth item revealed the results of the language use of maternal grandparents to children. All the groups demonstrated significant variation. The children of Mankiyali



speaking mothers demonstrated the highest mean value ( $M = 3.60$ ,  $SD = .96$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.00$ ,  $SD = 1.37$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 2.50$ ,  $SD = 1.64$ ,  $n = 16$ ). These results showed significant variation in the expected trend  $F(296, 298) = 22.28$ ,  $p = .00$ .

The sixth item revealed the results of the language use of children to paternal grandparents. All the groups revealed a marginally significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.77$ ,  $SD = .74$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.33$ ,  $SD = .98$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = 1.22$ ,  $n = 16$ ). These results showed a marginally significant variation in the expected  $F(296, 298) = 2.67$ ,  $p = .07$ .

The seventh item revealed the results of the language use of children to maternal grandparents. All the groups showed significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.60$ ,  $SD = .96$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.47$ ,  $SD = 1.30$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 2.50$ ,  $SD = 1.64$ ,  $n = 16$ ). These results showed a significant variation in the expected trend indicating choices  $F(296, 298) = 12.23$ ,  $p = .00$ .

The eighth item revealed the results of the language use of father to children. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.87$ ,  $SD = .55$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.19$ ,  $SD = 1.27$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 2.50$ ,  $SD = 1.64$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 9.55$ ,  $p = .00$ .

The ninth item demonstrated the results of language use of mother to children. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers

demonstrated the highest mean value ( $M = 3.74$ ,  $SD = .78$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.56$ ,  $SD = 1.31$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = 1.22$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 15.43$ ,  $p = .00$ .

The tenth item established the results of language use of children to parents. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.77$ ,  $SD = .73$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.00$ ,  $SD = 1.13$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.33$ ,  $SD = 1.21$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 7.95$ ,  $p = .00$ .

The eleventh item confirmed the results of language use of son to mother. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.73$ ,  $SD = .79$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.53$ ,  $SD = 1.25$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = 1.22$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 14.98$ ,  $p = .00$ .

The twelfth item revealed the results of language use of daughter to mother. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.72$ ,  $SD = .81$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 2.64$ ,  $SD = 1.22$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = 1.23$ ,  $n = 16$ ). These results showed a significant variation in the expected trend indicating  $F(296, 298) = 11.18$ ,  $p = .00$ .

The thirteenth item revealed the results of language use of son to father. All the groups appeared to have a marginally significant variation. The children of Mankiyali

speaking mothers demonstrated the highest mean value ( $M = 3.80$ ,  $SD = .68$ ,  $n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.40$ ,  $SD = .122$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = .91$ ,  $n = 16$ ). These results showed a marginally significant variation in the expected trend indicating choices specifying language use of son to father across the children of Mankiyali, Pashto and Hindko speaking mothers living in Dana village  $F(296, 298) = 2.76$ ,  $p = .00$ .

The fourteenth item exposed the results of language use of daughter to father. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.80$ ,  $SD = .69$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.27$ ,  $SD = .110$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = .12$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 4.33$ ,  $p = .01$ .

The fifteenth item exposed the results of language use of siblings. All the groups appeared to have significant variation. The children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 3.85$ ,  $SD = .55$ ,  $n = .277$ ) across all the groups on this item. The children of the Pashto speaking mothers showed the lowest mean value ( $M = 3.19$ ,  $SD = .117$ ,  $n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean value ( $M = 3.50$ ,  $SD = .12$ ,  $n = 16$ ). These results showed a significant variation in the expected trend  $F(296, 298) = 9.36$ ,  $p = .00$ .

Most of the results of language use in the families have shown statistically significant variations across these three groups and thus this part of assumption has been mainly confirmed.

The table 25 presents results of one-way ANOVA, which was conducted to compare the preferences of the Tarawara participants on domains of language use patterns with exogamous and endogamous marriages backgrounds. Some of the results have shown statistically significant variations across these three groups.

Table 25

	Mankiyali (n = 277)		Hindko (n = 16)		Pashto (n = 6)		<i>F</i>	<i>P</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
Overall scale	80.40	11.71	81.66	10.21	81.20	6.45	.078	.92
DLUP	28.24	9.93	32.14	7.47	26.33	7.86	1.18	.30
MFRN	26.63	3.71	25.40	8.32	23.73	5.94	3.96	.02
MRD	9.96	2.91	10.73	2.40	9.00	2.44	.80	.44
HPNF	4.52	1.12	4.64	1.15	6.16	2.48	4.94	.00
LFD	10.75	2.12	10.37	1.08	11.66	3.14	3.14	.44

## Results of One-Way Analysis of Variance

In overall scale the children of Mankiyali speaking mothers demonstrated the lowest mean value ( $M = 80.40$ ,  $SD = 11.71$ ,  $n = 277$ ) across all the groups. The children of the Pashto speaking mothers showed the second highest mean values ( $M = 81.20$ ,  $SD = 6.45$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the highest mean value ( $M = 81.66$ ,  $SD = 6.45$ ,  $n = 16$ ). These results showed a non-significant variation in the expected trend  $F(296, 298) = 3.14$ ,  $p = .92$ .

The second results showed the responses on dominant languages use patterns. The children of Mankiyali speaking mothers displayed the second highest mean values ( $M = 28.24$ ,  $SD = 9.93$ ,  $n = 277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean values ( $M = 26.33$ ,  $SD = 7.86$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the highest mean values ( $M = 32.14$ ,  $SD = 7.47$ ,  $n = 16$ ). These results showed a non-significant variation in the expected trend indicating choices pinpointing dominant languages use patterns across the children of Mankiyali, Pashto and Hindko speaking mothers living in Dana village  $F(296, 298) = 1.18$ ,  $p = .30$ .

The next results showed the responses for Mankiyali in family, religious and neighborhood domains. The children of Mankiyali speaking mothers demonstrated the highest mean values ( $M = 26.63$ ,  $SD = 3.71$ ,  $n = 277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean values ( $M = 23.73$ ,  $SD = 5.94$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the second highest mean values ( $M = 25.40$ ,

$SD = 8.32, n=16$ ). These results showed significant variation in the expected trend representing  $F(296, 298) = 3.96, p = .02$ .

The next results in the table computed the responses for Mankiyali in religious domain. The children of Mankiyali speaking mothers demonstrated the second highest mean values ( $M = 9.96, SD = 2.91, n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the lowest mean values ( $M = 9.00, SD = 2.44, n = .6$ ). The children of Hindko speaking mothers displayed the highest mean values ( $M = 10.73, SD = 2.40, n = 16$ ). These results showed a non-significant variation  $F(296, 298) = .80, p = .44$ .

The next output in the table analyzed the responses for Hindko and Pashto in neighborhood and family domains. The children of Mankiyali speaking mothers demonstrated the lowest mean values ( $M = 4.52, SD = 1.12, n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed highest mean values ( $M = 6.16, SD = 2.48, n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean values ( $M = 4.64, SD = 1.55, n = 16$ ). These results showed a statistically significant variation in the expected trend  $F(296, 298) = 4.94, p = .00$ .

The next results in the table tested the responses for languages in friendship domain. The children of Mankiyali speaking mothers demonstrated the second highest mean values ( $M = 10.75, SD = 2.12, n = .277$ ) across all the groups. The children of the Pashto speaking mothers showed the highest mean values ( $M = 11.66, SD = 3.14, n = .6$ ). The children of Hindko speaking mothers displayed the second highest mean values ( $M = 10.37, SD = 1.08, n = 16$ ). These results showed a statistically non-significant variation in the expected trend  $F(296, 298) = 3.14, p = .44$ .

The table 26 presents results of one-way ANOVA, which was carried out to compare the language attitudes of the three groups of Tarawara participants with exogamous and endogamous marriages backgrounds. The results of this table have shown statistically non-significant variations across these three groups.

Table 26

	Mankiyali (n = 277)		Hindko (n = 16)		Pashto (n = 6)		F	P
	M	SD	M	SD	M	SD		
Attitude scale	42.57	4.68	42.26	6.82	44.75	5.37	.43	.64
Positive attitude	24.97	3.85	24.81	4.41	27.83	4.07	1.60	.20
Negative attitude	7.44	1.21	6.75	1.57	7.33	1.36	2.40	.09

## Results of One-Way Analysis of Variance

On the overall attitude scale, the children of Mankiyali speaking mothers demonstrated the second highest mean value ( $M = 42.57$ ,  $SD = 4.68$ ,  $n = 277$ ) across all the groups. The children of the Pashto speaking mothers showed the highest mean values ( $M = 44.75$ ,  $SD = 5.37$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the second highest mean values ( $M = 42.26$ ,  $SD = 6.82$ ,  $n = 16$ ). These results showed a non-significant variation in the expected trend indicating overall language attitude across the children of Mankiyali, Pashto and Hindko speaking mothers living in Dana village  $F(296, 298) = .43$ ,  $p = .64$ .

On positive attitude, the children of Mankiyali speaking mothers demonstrated the second highest mean value ( $M = 24.97$ ,  $SD = 3.85$ ,  $n = 277$ ) across all the groups. The children of Pashto speaking mothers showed the highest mean values ( $M = 27.83$ ,  $SD = 4.07$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the lowest mean values ( $M = 24.81$ ,  $SD = 4.41$ ,  $n = 16$ ). These results showed a non-significant variation in the expected trend  $F(296, 298) = 1.60$ ,  $p = .20$ .

On negative attitude, the children of Mankiyali speaking mothers demonstrated the highest mean value ( $M = 7.44$ ,  $SD = 1.21$ ,  $n = 277$ ) across all the groups on this item. The children of Pashto speaking mothers showed the second highest mean values ( $M = 7.33$ ,  $SD = 1.36$ ,  $n = 6$ ). The children of Hindko speaking mothers displayed the lowest mean values ( $M = 6.75$ ,  $SD = 1.57$ ,  $n = 16$ ). These results showed a marginally significant variation in the expected trend  $F(296, 298) = 2.40$ ,  $p = .09$ .

Marriages within speech community and out of community have been an extremely crucial factor in language shift. Pendakur (1990) termed it the most decisive factor. The results of one-way ANOVA on Mankiyali use of grandparents, parents and siblings meaningful were found statistically meaningful. This analysis was conducted to compute the responses of marriages patterns of a speech community to analyze the trends of marriages within speech community and outside community. All those participants, whose mothers came from Mankiyali speaking Tarawara tribe living in Dana village, recorded the highest Mankiyali use and the participants of the same village and community with Hindko speaking mother scored the lowest Mankiyali usage. The results of Mankiyali in religious domain, languages in friendship domains, Hindko and Pashto in neighborhood and family domains authenticated and validated this part of hypothesis. The children of Mankiyali speaking mothers scored the highest for the most of the items associated to the fifth hypothesis other than dominant languages use patterns. The results of dominant languages use patterns, Mankiyali in family, religious, neighborhood domains, negative attitude, and positive attitude showed a statistically meaningless variation in the responses of the participants. Thus, this part of fifth hypothesis has not been confirmed. Generally, these results have been found consistent with the existing literature (Borberly, 2000; David, 2003, 2008; Martin, 2008; Martin and Yen, 1992).

## **7.5 Bilingual and Multilingual Speakers**

This section is based on the sixth hypothesis of the study, which was comparing difference in responses of bilingual and multilingual speakers of Mankiyali with the variables of questionnaire.

An independent sample *t*-test was carried out to calculate the mean values of the domains of language use patterns of bilingual and multilingual Mankiyali participants. This table displays the results of independent sample *t* test on these variables. Most of these results showed significant variation in the items.

**Table 27**

	Bilingual (n=59)		Multilingual (n=201)		<i>t</i> (195)	<i>P</i>	<i>CI</i> 95%		<i>Cohen's d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>UL</i>	<i>LL</i>	
1.OS	71.87	7.53	83.08	11.26	-6.9	.00	14.40	-8.02	1.170
2. DLUP	18.77	7.327	31.26	8.526	-10.1	.00	14.89	10.07	1.57
3.MFRND	26.93	3.19	26.31	4.20	1.05	.29	.53	1.78	-
4 MRD	9.85	2.98	10.53	2.64	1.63	.00	.13	1.50	0.24
5.HPNFD	4.36	.91	4.75	1.26	-2.27	.02	.71	.057	0.35
6.LFD	10.57	2.19	11.35	1.69	2.64	.00	.20	1.36	0.39

#### Results of the Independent-Samples *t* Test

The first item, on overall scale, showed multilingual Mankiyali participants higher ( $M = 83.08$ ,  $SD = 11.26$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 71.87$ ,  $SD = 7.53$ ,  $n = 65$ ),  $t(300) = -6.9$ ,  $p = .00$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 1.17$ ).

The second item, dominant languages use patterns, showed multilingual Mankiyali participants higher ( $M = 83.08$ ,  $SD = 11.26$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 71.87$ ,  $SD = 7.53$ ,  $n = 65$ ),  $t(300) = -6.9$ ,  $p = .00$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 1.17$ ).

The third item, Mankiyali in family, religious and neighborhood domain, showed multilingual Mankiyali participants lower ( $M = 26.31$ ,  $SD = 4.20$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 26.93$ ,  $SD = 3.19$ ,  $n = 65$ ),  $t(300) = 1.05$ ,  $p = .29$ . However, there has not been significant variation across bilingual and multilingual Mankiyali participants; the size of this effect has not been shown.

The fourth item, Mankiyali in religious domain, showed multilingual Mankiyali participants higher ( $M = 10.53$ ,  $SD = 2.64$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M$



=, 9.85, SD =2.98, n =65),  $t(300) = 1.63$ ,  $p = .00$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 0.24$ ).

The fifth item, Hindko and Pashto in neighborhood and family domain, showed multilingual Mankiyali participants higher ( $M = 4.75$ ,  $SD = 1.26$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 4.36$ ,  $SD = .91$ ,  $n = 65$ ),  $t(300) = 2.27$ ,  $p = .02$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 0.35$ ).

The sixth item, languages in friendship domain showed multilingual Mankiyali participants higher ( $M = 11.35$ ,  $SD = 1.69$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 10.57$ ,  $SD = 2.19$ ,  $n = 65$ ),  $t(300) = 2.64$ ,  $p = .00$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 0.39$ ).

An independent sample t-test was performed to calculate the mean values of the language attitudes of bilingual and multilingual Mankiyali participants as shown in Table 28. This table displays the results of independent sample t-test on these scales. These results showed a non-significant variation in first two items.

Table 28

	Bilingual (n=65)		Multilingual (n=237)		<i>t</i>	<i>P</i>	CI 95%		Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>			<i>UL</i>	<i>LL</i>	
Attitude scale	42.65	3.35	42.57	5.16	.11	.90	1.32	1.49	
Positive Attitude	25.04	2.97	25.04	4.14	.00	.99	1.10	1.10	
Negative Attitude	7.12	.97	7.48	1.30	2.02	.04	.70	.01	0.31

#### Results of the Independent Samples t-Test

Overall attitude of multilingual Mankiyali participants was not found higher ( $M = 42.57$ ,  $SD = 5.16$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 42.65$ ,  $SD = 3.35$ ,  $n$

=65),  $t(300) = .11$ ,  $p = 1.32$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

Positive attitude of multilingual Mankiyali participants was not found much higher ( $M = 2.97$ ,  $SD = 4.14$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 2.97$ ,  $SD = 2.97$ ,  $n = 65$ ),  $t(300) = .00$ ,  $p = 1.10$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

However, negative attitude of multilingual Mankiyali participants was found higher ( $M = 7.48$ ,  $SD = 1.30$ ,  $n = 237$ ) than bilingual Mankiyali participants ( $M = 7.12$ ,  $SD = .97$ ,  $n = 65$ ),  $t(300) = 2.02$ ,  $p = .04$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 0.31$ )

An independent sample t-test was carried out to calculate the mean values of the family language use patterns across bilingual and multilingual Mankiyali participants as shown in Table 29. Few of the results showed statistically significant variations between these two groups.

The first item compared mean values of the language use of parents to grandparents across multilingual Mankiyali participants and bilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.71$ ,  $SD = .80$ ,  $n = 237$ ) were lower than bilingual participants mean values ( $M = 3.81$ ,  $SD = .66$ ,  $n = 65$ ),  $t(300) = .92$ ,  $p = .35$ . As there has been a non-significant variation between bilingual and multilingual Mankiyali participant, the size of this effect has not been shown.

The result of the second item revealed computed mean values of language use of maternal grandparents to parents through bilingual and multilingual Mankiyali participants. The mean value of multilingual Mankiyali participants ( $M = 3.48$ ,  $SD = 1.08$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.69$ ,  $SD = .83$ ,  $n = 65$ ),  $t(300) = 1.44$ ,  $p = .15$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been reported.

Table 29

	Bilingual (n=59)		Multilingual (n=201)		t(195)	P	CI 95%		Cohen's d
	M	SD	M	SD			UL	LL	
1. PGP	3.81	.66	3.71	.80	.92	.35	-.11	.31	
2. MGP	3.69	.83	3.48	1.08	1.44	.15	-.07	.49	
3 PAT	3.92	.41	3.75	.75	1.78	.07	-.01	.37	
4. PGC	3.80	.62	3.69	.79	1.00	.31	-.10	.31	
5 MGC	3.73	.78	3.41	1.13	2.08	.03	.01	.61	0.32
6 CPG	3.80	.69	3.72	.80	.72	.46	-.13	.29	
7 CMG	3.70	.81	3.45	1.09	1.68	.09	-.04	.53	
8. FC	3.86	.56	3.80	.69	.62	.53	-.12	.24	
9. M C	3.81	.66	3.63	.93	1.49	.13	-.05	.43	
10. CP	3.80	.67	3.69	.83	.92	.35	-.11	.32	
11 SM	3.86	.56	3.60	.93	2.10	.03	.01	.50	0.33
12 DM	3.81	.664	3.62	.925	1.595	.11	-.046	.440	
13 .SF	3.86	.560	3.74	.766	1.161	.24	-.083	.321	
14 DF	3.84	.574	3.74	.783	.995	.32	-.103	.313	
15. CAT	3.89	.44	3.78	.68	1.27	.20	-.06	.29	

#### Results of the Independent-Samples t Test

The result of the third item revealed computed mean values of parental language use of bilingual and multilingual Mankiyali participants. The mean values of across multilingual Mankiyali participants ( $M = 3.75$ ,  $SD = .75$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.92$ ,  $SD = .41$ ,  $n = 65$ )  $t(300) = 1.78$ ,  $p = .07$ . As there has been a

non- significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

The result of the fourth item revealed computed mean values of language use of paternal grandparents to children across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.69$ ,  $SD = .51$ ,  $n = 237$ ) were non- significantly lower than bilingual participants ( $M = 3.80$ ,  $SD = .62$ ,  $n = 65$ ),  $t(300) = .79$ ,  $p = 1.00$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been displayed.

The result of the fifth item revealed computed mean values of language use of maternal grandparent to children across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.41$ ,  $SD = 1.13$ ,  $n = 237$ ) were significantly lower than bilingual participants ( $M = 3.73$ ,  $SD = .78$ ,  $n = 65$ ),  $t(300) = 2.08$ ,  $p = .03$ . Results of this subscale revealed that multilingual participants were lower on this tested variable as compared to bilingual participants. As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has been shown ( $d = 0.32$ ).

The result of the sixth item revealed computed mean values of language use of children to paternal grandparents across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.72$ ,  $SD = .80$ ,  $n = 237$ ) were non- significantly lower than bilingual ( $M = 3.80$ ,  $SD = .69$ ,  $n = 65$ ) participants  $t(300) = .72$ ,  $p = .46$ . As there has been a non-significant variation in bilingual and multilingual Mankiyali participant, the size of this effect has not been shown.

The result of the seventh item revealed computed mean values of language use of children to maternal grandparents through bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.45$ ,  $SD = 1.09$ ,  $n = 237$ ) were marginally significantly lower than bilingual participants ( $M = 3.70$ ,  $SD = .81$ ,  $n = 65$ ),  $t(300) = 1.68$ ,  $p = .09$ . As there has been a marginally significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

The result of the eighth item revealed computed mean values of language use of father to children across bilingual and multilingual Mankiyali participants. The mean values of multilingual participants ( $M = 3.80$ ,  $SD = .44$ ,  $n = 237$ ) were significantly lower than bilingual participants ( $M = 3.86$ ,  $SD = .56$ ,  $n = 65$ ),  $t(300) = .62$ ,  $p = .53$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

The result of the ninth item revealed computed mean values of language use of mother to children across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.63$ ,  $SD = .93$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.45$ ,  $SD = .66$ ,  $n = 65$ ),  $t(300) = 1.49$ ,  $p = .13$ . As there has been significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been presented.

The result of the tenth item revealed computed mean values of language use of children to parents across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.69$ ,  $SD = .83$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.80$ ,  $SD = .67$ ,  $n = 65$ ),  $t(300) = .92$ ,  $p = .35$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been displayed.

The result of the eleventh item revealed computed mean values of language use of son to mother across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.60$ ,  $SD = .93$ ,  $n = 237$ ) were significantly lower than bilingual participants ( $M = 3.86$ ,  $SD = .56$ ,  $n = 65$ ),  $t(300) = 2.10$ ,  $p = .03$ . As there has been significant variation bilingual and multilingual Mankiyali participants, the size of this effect is shown ( $d = 0.33$ ).

The result of the twelfth item revealed computed mean values of language use of daughter to mother bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.62$ ,  $SD = .92$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.81$ ,  $SD = .66$ ,  $n = 65$ ),  $t(300) = 1.59$ ,  $p = .11$  as there

has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been reported.

The result of the thirteenth item revealed computed mean values of language use of son to father across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.74$ ,  $SD = .76$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.86$ ,  $SD = .56$ ,  $n = 65$ )  $t(300) = 1.16$ ,  $p = .24$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

The result of the fourteenth item revealed computed mean values of language use of daughter to father across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.74$ ,  $SD = .78$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.84$ ,  $SD = .57$ ,  $n = 65$ )  $t(300) = .99$ ,  $p = .32$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

The result of the fifteenth item revealed computed mean values of language use of children among themselves across bilingual and multilingual Mankiyali participants. The mean values of multilingual Mankiyali participants ( $M = 3.78$ ,  $SD = .68$ ,  $n = 237$ ) were non-significantly lower than bilingual participants ( $M = 3.89$ ,  $SD = .44$ ,  $n = 65$ )  $t(300) = 1.27$ ,  $p = .20$ . As there has been a non-significant variation across bilingual and multilingual Mankiyali participants, the size of this effect has not been shown.

Dominant languages use patterns showed a meaningful statistical variation of bilingual and multilingual speakers of Tarawara community. Similarly, the results analysis of Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain also confirmed this part of the hypothesis. The bilingual speakers scored considerably higher on all these variables. The results of Mankiyali in family, religious and neighborhood domains specified statistically irrelevant variation and this part of result bilingual speakers scored higher as compared to multilingual speakers.

There was not a meaningful and statistically significant variation across the bilingual and multilingual speakers of Tarawara community on the results of negative attitude and positive attitude, thus these results did not confirm this part of hypothesis. The overall results of language use with grandparents, parents and siblings (language use in family) presented the same indication. The Cohen's *d* values are only shown in the results of Mankiyali use of maternal grandparents to children and son to mother. Although, this part of assumption was not confirmed; nevertheless, bilingual participants scored higher Mankiyali use. The results were found consistent with previous studies (Kachru, 1996; Fishman, 1972).

## 7.6 Education

This section is based on the seventh hypothesis of the study, which was comparing difference across seven educational levels among Mankiyali speakers.

A one-way ANOVA (Table 30) was carried out to examine the preference variations of domains of language use patterns across Mankiyali speakers with seven levels of education. There has been significant variation across all the educational levels of Mankiyali speakers on the overall scale.

Table 30

	Illiterate (n= 104)		Primary (n= 61)		Middle (n= 33)		Matric (n= 55)		Intermediate (n= 26)		Bachelor (n= 16)		MA (n= 8)		<i>F</i>	<i>P</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
1.OS	25.1	3.21	76.9	9.37	86.32	10.71	87.85	7.40	91.80	7.42	92.53	6.33	90	5.29	45.96	.00
2. DLUP	17.69	5.16	27.62	6.85	34.84	6.21	35.4	5.14	37.86	3.13	38.13	4.12	36.87	2.99	97.35	.00
3.MFRND	26.69	3.72	24.34	5.35	25.71	4.52	27.30	2.92	27.56	3.15	27.93	2.12	28.14	2.26	4.05	.00
4.MRD	10.45	2.80	8.67	2.66	10.12	3.25	10.25	2.74	10.2	3.20	11.25	2.74	9.50	2.13	3.07	.00
5.HPNFD	4.29	0.92	5.25	1.614	5.03	1.22	4.31	0.72	4.96	1.48	4.87	0.95	4.75	0.88	5.94	.00
6.LFD	10.84	2.28	10.86	2.75	10.67	1.62	10.53	1.59	11.45	1.47	10.06	1.48	9.5	1.30	1.32	.24

### Results of One-Way Analysis of Variance

The first group had all the illiterate participants in the sample. The results of this group revealed the lowest ( $M = 25.1$ ,  $SD = 3.21$ ,  $n = 104$ ) across all the seven groups. The second group consisted of all the participants with five years (primary education) of education in the sample. The participants revealed the second lowest mean value ( $M = 76.9$ ,  $SD = 9.37$ ,  $n = 61$ ). The third group of the participants had eight years of (middle school) education in the

sample. These participants revealed the fifth highest mean value ( $M = 86.32$ ,  $SD = 10.71$ ,  $n=33$ ). The fourth group of the participants had ten years of (matric) education in the sample. The participants with ten years of schooling also displayed fourth highest mean value ( $M = 87.85$ ,  $SD = 7.40$ ,  $n = 55$ ). ). The fifth group of participants consisted of all the participants with twelve years of (intermediate school education) education in the sample. The participants with intermediate school education displayed second highest mean value ( $M = 91.80$ ,  $SD = 7.42$ ,  $n = 26$ ). The sixth group of the participants consisted of all the participants with fourteen years of (Bachelor) education in the sample. The participants with bachelor's degree displayed the highest mean value ( $M = 92.53$ ,  $SD = 6.33$ ,  $n = 16$ ). The seventh group of the participants consisted of all the participants with sixteen years of (MA) education in the sample. The participants with postgraduate degrees displayed third highest mean value ( $M = 90$ ,  $SD = 5.29$ ,  $n = 8$ ). These results pointed to significant variation in the anticipated trend  $F(292, 297) = 45.96$ ,  $p = .00$ .

There has been significant variation across all the educational levels of Mankiyali speakers on dominant languages use patterns. The results of the participants with no education presented the lowest ( $M = 17.69$ ,  $SD = 5.16$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean value ( $M = 27.62$ ,  $SD = 6.85$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean value ( $M = 34.84$ ,  $SD = 6.21$ ,  $n = 33$ ). The participants with ten years of (matric) schooling also displayed fourth highest mean value ( $M = 35.4$ ,  $SD = 5.14$ ,  $n = 55$ ). The participants with twelve years of education displayed the second highest mean value ( $M = 37.86$ ,  $SD = 3.13$ ,  $n = 26$ ). The participants with fourteen years of education displayed the highest mean value ( $M = 38.13$ ,  $SD = 4.12$ ,  $n = 16$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 36.87$ ,  $SD = 2.99$ ,  $n = 8$ ). These results pointed to significant variation in the anticipated trend.  $F(292, 297) = 97.35$ ,  $p = .00$ .

There has been significant variation across all the educational levels of Mankiyali speakers on Mankiyali in family, religious and neighborhood domains. The participants with sixteen years of education displayed the highest mean values ( $M = 28.14$ ,  $SD = 2.267$ ,  $n = 8$ ).



The participants with fourteen years of education displayed the second highest mean value ( $M = 27.93$ ,  $SD = 2.12$ ,  $n = 16$ ). The participants with twelve years of education displayed third highest mean value ( $M = 27.56$ ,  $SD = 3.15$ ,  $n = 26$ ). The participants with ten years of (matric) schooling also displayed fourth highest mean value ( $M = 27.30$ ,  $SD = 2.92$ ,  $n = 55$ ). ). The results of the participants with no education presented the fifth highest ( $M = 26.69$ ,  $SD = 3.72$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the lowest mean value ( $M = 24.34$ ,  $SD = 5.35$ ,  $n = 61$ ). The participants with eight years of education showed the second lowest mean value ( $M = 25.71$ ,  $SD = 4.52$ ,  $n = 33$ ). These results pointed to significant variation in the anticipated trend  $F(292, 297) = 4.05$ ,  $p = .00$ .

There has been significant variation in Mankiyali in religious domain across all the educational levels of Mankiyali speakers in the participants with fourteen years of education who displayed the highest mean value ( $M = 11.25$ ,  $SD = 2.74$ ,  $n = 16$ ). The results of these participants with no education were shown to be the second highest ( $M = 10.45$ ,  $SD = 2.80$ ,  $n = 104$ ) across all the groups. The participants with ten years of schooling (matric) also displayed the third highest mean value ( $M = 10.25$ ,  $SD = 2.74$ ,  $n = 55$ ). The participants with twelve years of education displayed the fourth highest mean value ( $M = 10.20$ ,  $SD = 3.20$ ,  $n = 26$ ). The participants with sixteen years of education displayed fifth highest mean values ( $M = 9.50$ ,  $SD = 2.13$ ,  $n = 8$ ). The participants with eight years of education showed the second lowest mean value ( $M = 10.12$ ,  $SD = 3.25$ ,  $n = 33$ ). The participants with five years of education presented the lowest mean value ( $M = 8.67$ ,  $SD = 2.66$ ,  $n = 61$ ). These results pointed to significant variation in the anticipated trend  $F(292, 297) = 3.07$ ,  $p = .00$ .

There has been significant variation across all the educational levels of Mankiyali speakers on language use patterns of Hindko and Pashto in neighborhood and family domains. The participants with five years of education presented the highest mean value ( $M = 5.25$ ,  $SD = 1.61$ ,  $n = 61$ ). The participants with eight years of education showed the second highest mean value ( $M = 5.03$ ,  $SD = 1.22$ ,  $n = 33$ ). The participants with twelve years of education displayed third highest mean value ( $M = 4.96$ ,  $SD = 1.48$ ,  $n = 26$ ). The participants with fourteen years of education displayed the fourth highest mean value ( $M = 4.87$ ,  $SD =$

0.95,  $n = 16$ ). The participants with sixteen years of education displayed fifth highest mean values ( $M = 4.75$ ,  $SD = 0.88$ ,  $n = 8$ ). The participants with ten years of schooling (matric) also displayed the fourth highest mean value ( $M = 4.31$ ,  $SD = 0.72$ ,  $n = 55$ ). The results of these participants with no education demonstrated the lowest ( $M = 4.29$ ,  $SD = 0.92$ ,  $n = 104$ ) across all the groups.). These results pointed to significant variation in the anticipated trend  $F(292, 297) = 5.94$ ,  $p = .00$ .

There has been significant variation across all the educational levels of Mankiyali speakers of languages use patterns in neighborhood and Friendship domains. The participants with twelve years of education displayed the highest mean values ( $M = 11.45$ ,  $SD = 1.47$ ,  $n = 26$ ). The participants with five years of education presented the second highest mean values ( $M = 10.86$ ,  $SD = 2.75$ ,  $n = 61$ ). The results of the participants with no education displayed the third highest mean values ( $M = 10.84$ ,  $SD = 2.28$ ,  $n = 104$ ) across all the groups. The participants with eight years of education showed the fourth highest mean values ( $M = 10.67$ ,  $SD = 1.62$ ,  $n = 33$ ). The participants with ten years of schooling (matric) also displayed the fifth highest mean values ( $M = 10.53$ ,  $SD = 1.59$ ,  $n = 55$ ). The participants with fourteen years of education displayed the second lowest mean values ( $M = 10.06$ ,  $SD = 1.48$ ,  $n = 16$ ). The participants with sixteen years of education displayed the lowest mean values ( $M = 9.5$ ,  $SD = 1.30$ ,  $n = 8$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F(292, 297) = 5.94$ ,  $p = .24$ .

A one-way ANOVA was carried out to compare the mean values of the language attitudes of Mankiyali participants living in combined and unitary families. This table displayed the results of independent sample  $t$  test. These results showed a non-significant variation in all the items.

Table 31

	<i>Illiterate</i> ( <i>n</i> = 104)		<i>Primary</i> ( <i>n</i> = 61)		<i>Middle</i> ( <i>n</i> = 33)		<i>Matric</i> ( <i>n</i> = 55)		<i>Intermediate</i> ( <i>n</i> = 26)		<i>Bachelor</i> ( <i>n</i> = 16)		<i>MA</i> ( <i>n</i> = 8)			
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>F</i>	<i>P</i>
<i>Attitude</i>	42.75	1.22	44.70	5.49	42.37	5.37	42.78	3.95	40.22	5.48	38.62	4.57	41.37	4.50	4.73	.00
<i>Positive attitude</i>	25.09	3.14	27.01	4.45	24.93	4.33	25.03	3.38	22.91	3.85	21.93	3.39	24.25	4.68	5.78	.00
<i>Negative attitude</i>	3.86	0.60	7.15	1.39	7.45	1.45	7.64	1.02	8.13	1.14	7.75	0.93	7.62	0.74	2.97	.00

#### Results of One-Way Analysis of Variance

There has been significant variation in overall attitudes across all the educational levels of Mankiyali speakers. The participants with five years of education presented the highest mean values ( $M = 44.70$ ,  $SD = 5.49$ ,  $n = 61$ ). The participants with ten years of schooling (matric) also displayed the second highest mean values ( $M = 42.78$ ,  $SD = 3.95$ ,  $n = 55$ ). The results of the participants with no education displayed the third highest mean values ( $M = 42.75$ ,  $SD = 1.22$ ,  $n = 104$ ) across all the groups. The participants with eight years of education showed the fourth highest mean values ( $M = 42.37$ ,  $SD = 5.37$ ,  $n = 33$ ). The participants with sixteen years of education displayed fifth highest mean values ( $M = 41.37$ ,  $SD = 4.50$ ,  $n = 8$ ). The participants with twelve years of education displayed the second lowest mean values ( $M = 40.22$ ,  $SD = 5.48$ ,  $n = 26$ ). The participants with fourteen years of education displayed the lowest mean values ( $M = 38.62$ ,  $SD = 4.57$ ,  $n = 16$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F(292, 297) = 4.73$ ,  $p = .00$ .

There has been significant variation of positive across all the educational levels of Mankiyali speakers. The participants with five years of education presented the highest mean values ( $M = 27.01$ ,  $SD = 4.45$ ,  $n = 61$ ). The results of the participants with no education presented the second highest mean values ( $M = 25.09$ ,  $SD = 3.14$ ,  $n = 104$ ) across all the groups. The participants with ten years of schooling (matric) also displayed third highest mean values ( $M = 25.03$ ,  $SD = 3.38$ ,  $n = 55$ ). ). The participants with eight years of education showed the fourth highest mean values ( $M = 24.93$ ,  $SD = 4.33$ ,  $n = 33$ ). The participants with sixteen years of education displayed fifth highest mean values ( $M = 24.25$ ,  $SD = 4.68$ ,  $n = 8$ ). The participants with twelve years of education displayed second lowest mean values ( $M = 22.91$ ,  $SD = 3.85$ ,  $n = 26$ ). The participants with fourteen years of education displayed the

lowest mean values ( $M = 21.93$ ,  $SD = 3.39$ ,  $n = 16$ ). These results pointed to significant variation in the anticipated trend.  $F(292, 297) = 5.78$ ,  $p = .00$ .

There has been significant variation of negative attitude across all the educational levels of Mankiyali speakers. The results of the participants with no education presented the lowest ( $M = 3.86$ ,  $SD = 0.60$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 7.15$ ,  $SD = 1.39$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 7.45$ ,  $SD = 1.45$ ,  $n = 33$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 7.62$ ,  $SD = 0.74$ ,  $n = 8$ ). The participants with ten years of schooling (matric) displayed fourth highest mean values ( $M = 7.64$ ,  $SD = 1.02$ ,  $n = 55$ ). The participants with fourteen years of education displayed the highest mean values ( $M = 7.75$ ,  $SD = 0.93$ ,  $n = 16$ ). The participants with twelve years of education displayed second highest mean values ( $M = 8.13$ ,  $SD = 1.14$ ,  $n = 26$ ). These results pointed to significant variation in the anticipated trend specifying choices of negative attitude of these groups.

A one-way ANOVA was performed to test the preference variations of language use in the families on seven levels of education of Mankiyali speakers. There has been significant variation in Mankiyali use of parents to grandparents across all the educational levels of Mankiyali speakers.

Table 32

	Illiterate (n= 104)		Primary (n= 61)		Middle (n= 33)		Matric (n= 55)		Intermediate (n= 26)		Bachelor (n= 16)		MA (n= 8)		F	P
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD		
1. PGP	3.77	.75	3.42	1.05	3.66	0.93	3.93	.26	3.92	.04	4.00	.00	4.00	.00	2.86	.01
2. MGP	3.59	.98	3.05	1.34	3.47	1.13	3.74	.70	3.75	.73	3.63	1.02	3.88	.35	2.84	.01
3. PAT	3.73	.83	3.58	.96	3.66	.82	3.93	.26	3.88	.60	3.94	.25	4.00	.00	1.88	.08
4. PGC	3.79	.73	3.39	1.01	3.55	1.02	3.91	.29	3.8	.57	3.94	.25	3.88	.35	3.11	.00
5. MGC	3.59	1.00	2.93	1.4	3.5	1.10	3.65	.84	3.79	.65	3.63	1.02	3.38	1.18	3.44	.00
6. CPG	3.79	.72	3.42	1.10	3.65	0.9	3.91	.35	3.92	.27	3.75	.77	3.75	.70	2.42	.02
7. CMG	3.72	.83	2.93	1.37	3.48	1.12	3.72	.71	3.80	.64	4.00	.00	3.38	1.18	4.62	.00
8. FC	3.78	.73	3.58	.95	3.66	.93	3.95	.22	4.00	.00	4.00	.00	4.00	.00	2.79	.01
9. M C	3.83	.62	3.19	1.25	3.59	.97	3.89	.36	3.88	.60	3.94	.25	4.00	.00	4.70	.00
10. CP	3.72	.83	3.29	1.19	3.59	.97	3.91	.29	3.96	.20	3.94	.25	4.00	.00	4.60	.00
11. SM	3.81	.69	3.25	1.21	3.52	1.06	3.81	.51	3.96	.20	3.94	.25	3.88	.35	3.71	.00
12. DM	3.80	.70	3.22	1.21	3.15	1.07	3.81	.51	3.96	.20	3.94	.25	4.00	.00	4.21	.00
13. SF	3.20	.68	3.53	.99	3.35	1.07	3.93	.26	3.96	.20	3.94	.25	4.00	.00	2.91	.00
14. DF	3.20	.74	3.20	.98	3.45	1.07	3.93	.26	3.96	.20	3.94	.25	4.00	.00	2.90	.00
15. CAT	3.57	1.02	3.58	.91	3.69	.85	3.89	.31	4.00	.00	4.00	.00	4.00	.00	2.42	.02

Results of One-Way Analysis of Variance

The participants with fourteen years of education and the participants with sixteen years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = 0.00$ ,  $n = 16$ ,  $n = 8$ ) and the participants with sixteen years of education displayed highest mean values ( $M = 4.00$ ,  $SD = 0.00$ ,  $n = 8$ ). The participants with ten years of schooling (matric) displayed the second highest mean values ( $M = 3.93$ ,  $SD = .26$ ,  $n = 55$ ). The participants with twelve years of education displayed the third highest mean values ( $M = 3.92$ ,  $SD = .04$ ,  $n = 26$ ). The results of the participants with no education displayed the fourth highest mean values ( $M = 3.77$ ,  $SD = 0.75$ ,  $n = 104$ ) across all the groups. The participants with eight years of education presented the second lowest mean values ( $M = 3.66$ ,  $SD = 0.93$ ,  $n = 33$ ). The participants with five years of education presented the highest mean values ( $M = 3.42$ ,  $SD = 1.05$ ,  $n = 61$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F(292, 297) = 2.86$ ,  $p = .01$ .

This item presented significant variation in Mankiyali language use in the families of maternal grandparents to the parents across all educational levels of Mankiyali speakers. The results of the participants with no education presented the lowest ( $M = 3.59$ ,  $SD = .98$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 3.05$ ,  $SD = 1.34$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 3.47$ ,  $SD = 1.13$ ,  $n = 33$ ). The participants with ten years of schooling (matric) also displayed fourth highest mean values ( $M = 3.74$ ,  $SD = .70$ ,  $n = 55$ ). The participants with twelve years of education displayed second highest mean values ( $M = 3.75$ ,  $SD = 0.73$ ,  $n = 26$ ). The participants with fourteen years of education displayed the highest mean values ( $M = 3.63$ ,  $SD = 1.02$ ,  $n = 16$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 3.88$ ,  $SD = .35$ ,  $n = 8$ ). These results showed significant variation in the expected trend indicating the use patterns of the maternal grandparents to the parents of Mankiyali speakers on seven levels of education.  $F(292, 297) = 2.84$ ,  $p = .01$ .

The present item demonstrated a non-significant variation in parental Mankiyali use patterns of all educational levels of Mankiyali speakers. The results of the participants with no

education presented the second lowest mean values ( $M = 3.73$ ,  $SD = .83$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the lowest mean value ( $M = 3.58$ ,  $SD = .96$ ,  $n = 61$ ). The participants with eight years of education displayed the fifth highest mean values ( $M = 3.66$ ,  $SD = .82$ ,  $n = 33$ ). The participants with ten years of schooling (matric) revealed third highest mean values ( $M = 3.93$ ,  $SD = .26$ ,  $n = 55$ ). The participants with twelve years of education displayed fourth highest mean values ( $M = 3.88$ ,  $SD = 0.6$ ,  $n = 26$ ). The participants with fourteen years of education displayed the second highest mean values ( $M = 3.94$ ,  $SD = .25$ ,  $n = 16$ ). The participants with sixteen years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). These results showed a non-significant variation in the expected trend  $F(292, 297) = 1.88$ ,  $p = .08$ .

This item presented significant variation in Mankiyali use patterns of paternal grandparents to children of all educational levels of Mankiyali speakers. The results of the participants with no education presented the fifth highest mean values ( $M = 3.79$ ,  $SD = .73$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 3.39$ ,  $SD = 1.01$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 3.55$ ,  $SD = 1.02$ ,  $n = 33$ ). The participants with ten years of schooling (matric) also displayed the second highest mean values ( $M = 3.91$ ,  $SD = .29$ ,  $n = 55$ ). The participants with twelve years of education displayed the fourth highest mean values ( $M = 3.80$ ,  $SD = .57$ ,  $n = 26$ ). The participants with fourteen years of education displayed the highest mean values ( $M = 3.94$ ,  $SD = .25$ ,  $n = 16$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 3.88$ ,  $SD = .35$ ,  $n = 8$ ). These results showed significant variation in the expected trend  $F(292, 297) = 3.11$ ,  $p = .00$ .

The present item revealed significant variation in Mankiyali use patterns of maternal grandparents to children of all educational levels of Mankiyali speakers. The participants with twelve years of education displayed the highest mean values ( $M = 3.79$ ,  $SD = .65$ ,  $n = 26$ ). The participants with ten years of schooling (matric) also displayed the second highest mean values ( $M = 3.65$ ,  $SD = .84$ ,  $n = 55$ ). The participants with fourteen years of education displayed the third highest mean values ( $M = 3.63$ ,  $SD = 1.02$ ,  $n = 16$ ). The results of the

participants with no education presented the fourth highest mean values ( $M = 3.59$ ,  $SD = 1.00$ ,  $n = 104$ ) across all the groups. The participants with eight years of education shown the fifth highest mean values ( $M = 3.50$ ,  $SD = 1.10$ ,  $n = 33$ ). The participants with five years of education presented the lowest mean values ( $M = 2.93$ ,  $SD = 1.4$ ,  $n = 61$ ). The participants with sixteen years of education displayed lowest mean values ( $M = 3.38$ ,  $SD = 1.18$ ,  $n = 8$ ). These results showed significant variation in the expected trend  $F(292, 297) = 3.44$ ,  $p = .00$ .

This item presented significant variation in Mankiyali use patterns of children to paternal grandparents of all educational levels of Mankiyali speakers. The participants with twelve years of education displayed the highest mean values ( $M = 3.92$ ,  $SD = .277$ ,  $n = 26$ ). The participants with ten years of schooling (matric) also displayed the second highest mean values ( $M = 3.91$ ,  $SD = .35$ ,  $n = 55$ ). The results of the participants with no education presented the third highest mean values ( $M = 3.79$ ,  $SD = .72$ ,  $n = 104$ ) across all the groups. The participants with fourteen years of education displayed the fourth highest mean values ( $M = 3.75$ ,  $SD = .77$ ,  $n = 16$ ). The participants with sixteen years of education displayed fifth highest mean values ( $M = 3.75$ ,  $SD = .70$ ,  $n = 8$ ). The participants with eight years of education showed the second lowest mean values ( $M = 3.65$ ,  $SD = 0.9$ ,  $n = 33$ ). The participants with five years of education presented the lowest mean values ( $M = 3.42$ ,  $SD = 1.10$ ,  $n = 61$ ). These results showed significant variation in the expected trend  $F(292, 297) = 2.42$ ,  $p = .02$ .

The present item revealed significant variation in Mankiyali use patterns of children to maternal grandparents of all educational levels of Mankiyali speakers. The participants with fourteen years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 16$ ). The participants with twelve years of education displayed second highest mean values ( $M = 3.80$ ,  $SD = .64$ ,  $n = 26$ ). The results of the participants with no education presented the third highest mean values ( $M = 3.72$ ,  $SD = .83$ ,  $n = 104$ ) across all the groups. The participants with ten years of schooling (matric) also displayed fourth highest mean values ( $M = 3.72$ ,  $SD = .71$ ,  $n = 55$ ). The participants with eight years of education showed the fifth highest mean

values ( $M = 3.48$ ,  $SD = 1.12$ ,  $n=33$ ). The participants with sixteen years of education displayed the second lowest mean values ( $M = 3.38$ ,  $SD = 1.18$ ,  $n=8$ ). The participants with five years of education presented the lowest mean values ( $M = 2.93$ ,  $SD = 1.37$ ,  $n = 61$ ). These results showed significant variation in the expected trend  $F(292, 297) = 4.62$ ,  $p = .00$ .

The present item displayed significant variation in Mankiyali use patterns of father to children maternal grandparents of all educational levels of Mankiyali speakers. The participants with fourteen, sixteen and twelve years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 16$ ,  $n=8$  and  $n = 26$ ). The participants with ten years of schooling (matric) also displayed second highest mean values ( $M = 3.95$ ,  $SD = .22$ ,  $n = 55$ ). The results of the participants with no education presented the third highest mean values ( $M = 3.78$ ,  $SD = .73$ ,  $n = 104$ ) across all the groups. The participants with eight years of education showed the fourth highest mean values ( $M = 3.66$ ,  $SD = .93$ ,  $n=33$ ). The participants with five years of education presented the lowest mean values ( $M = 3.58$ ,  $SD = .95$ ,  $n = 61$ ). These results showed significant variation in the expected trend  $F(292, 297) = 2.79$ ,  $p = .01$ .

This item presented significant variation in Mankiyali use patterns of mother to children of all educational levels of Mankiyali speakers. The participants with sixteen years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). The participants with fourteen years of education displayed the second highest mean values ( $M = 3.94$ ,  $SD = .25$ ,  $n = 16$ ). The participants with ten years of schooling (matric) also displayed third highest mean values ( $M = 3.89$ ,  $SD = .36$ ,  $n = 55$ ). The participants with twelve years of education displayed fourth highest mean values ( $M = 3.88$ ,  $SD = .60$ ,  $n = 26$ ). The results of the participants with no education presented the fifth highest mean values ( $M = 3.83$ ,  $SD = .62$ ,  $n = 104$ ) across all the groups. The participants with eight years of education showed the second lowest mean values ( $M = 3.59$ ,  $SD = .97$ ,  $n=33$ ). The participants with five years of education presented the lowest mean values ( $M = 3.19$ ,  $SD = 1.25$ ,  $n = 61$ ). These results showed significant variation in the expected trend  $F(292, 297) = 4.70$ ,  $p = .00$ .

The present item presented significant variation in Mankiyali use patterns of children to parents of all educational levels of Mankiyali speakers. The participants with sixteen years



of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). The participants with twelve years of education displayed second highest mean values ( $M = 3.96$ ,  $SD = .20$ ,  $n = 26$ ). The participants with fourteen years of education displayed the third highest mean values ( $M = 3.94$ ,  $SD = .025$ ,  $n = 16$ ). The participants with ten years of schooling (matric) displayed fourth highest mean values ( $M = 3.91$ ,  $SD = .29$ ,  $n = 55$ ). The results of the participants with no education presented the fifth highest mean values ( $M = 3.72$ ,  $SD = .83$ ,  $n = 104$ ) across all the groups. The participants with eight years of education showed the second lowest mean values ( $M = 3.59$ ,  $SD = .97$ ,  $n = 33$ ). The participants with five years of education presented the lowest mean values ( $M = 3.29$ ,  $SD = 1.19$ ,  $n = 61$ ). These results showed significant variation in the expected trend  $F(292, 297) = 4.60$ ,  $p = .00$ .

This item revealed significant variation in Mankiyali use patterns of son to mother of all educational levels of Mankiyali speakers. The participants with no education presented the lowest mean values ( $M = 3.81$ ,  $SD = .69$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 3.25$ ,  $SD = 1.21$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 3.52$ ,  $SD = 1.06$ ,  $n = 33$ ). The participants with ten years of schooling (matric) also displayed fourth highest mean values ( $M = 3.81$ ,  $SD = .51$ ,  $n = 55$ ). The participants with twelve years of education displayed second highest mean values ( $M = 3.96$ ,  $SD = .20$ ,  $n = 26$ ). The participants with fourteen years of education displayed the highest mean values ( $M = 3.94$ ,  $SD = .025$ ,  $n = 16$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 3.88$ ,  $SD = .35$ ,  $n = 8$ ). These results showed significant variation in the expected trend  $F(292, 297) = 3.71$ ,  $p = .00$ .

This item also revealed significant variation in Mankiyali use patterns of daughter to mother of all educational levels of Mankiyali speakers. The participants with sixteen years of education displayed highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). The participants with twelve years of education displayed second highest mean values ( $M = 3.96$ ,  $SD = .20$ ,  $n = 26$ ). The participants with fourteen years of education displayed the third highest mean values ( $M = 3.94$ ,  $SD = .025$ ,  $n = 16$ ). The participants with ten years of schooling also displayed

(matric) fourth highest mean values ( $M = 3.81$ ,  $SD = .51$ ,  $n = 55$ ). The results of the participants with no education presented the fifth highest mean values ( $M = 3.80$ ,  $SD = .70$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 3.22$ ,  $SD = 1.21$ ,  $n = 61$ ). The participants with eight years of education showed the lowest mean values ( $M = 3.15$ ,  $SD = 1.07$ ,  $n = 33$ ). These results showed significant variation in the expected trend setting of the use patterns of daughter to mother across all educational levels of Mankiyali speakers.  $F(292, 297) = 4.21$ ,  $p = .00$ .

This item also presented a consistent trend as it displayed significant variation in Mankiyali use patterns of son to father of all educational levels of Mankiyali speakers. The participants with sixteen years of education displayed the highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). The participants with twelve years of education displayed the second highest mean values ( $M = 3.96$ ,  $SD = .20$ ,  $n = 26$ ). The participants with fourteen years of education displayed the third highest mean values ( $M = 3.94$ ,  $SD = .025$ ,  $n = 16$ ). The participants with ten years of schooling (matric) also displayed fourth highest mean values ( $M = 3.93$ ,  $SD = .26$ ,  $n = 55$ ). The participants with five years of education presented the fifth highest mean values ( $M = 3.53$ ,  $SD = 1.00$ ,  $n = 61$ ). The participants with eight years of education showed the sixth highest mean values ( $M = 3.35$ ,  $SD = 1.07$ ,  $n = 33$ ). The results of the participants with no education presented the lowest mean values ( $M = 3.20$ ,  $SD = .68$ ,  $n = 104$ ) across all the groups. These results showed significant variation in the expected trend  $F(292, 297) = 2.91$ ,  $p = .00$ .

This item on the table also presented significant variation in Mankiyali use patterns of daughter to father of all educational levels of Mankiyali speakers. The results of the participants with no education presented the lowest mean values ( $M = 3.20$ ,  $SD = .74$ ,  $n = 104$ ) across all the groups. The participants with five years of education presented the second lowest mean values ( $M = 3.20$ ,  $SD = .98$ ,  $n = 61$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 3.45$ ,  $SD = 1.07$ ,  $n = 33$ ). The participants with ten years of schooling (matric) displayed fourth highest mean values ( $M = 3.93$ ,  $SD = .26$ ,  $n = 55$ ). The participants with twelve years of education displayed second highest mean

values ( $M = 3.96$ ,  $SD = .20$ ,  $n = 26$ ). The participants with fourteen years of education displayed the highest mean values ( $M = 3.94$ ,  $SD = .025$ ,  $n = 16$ ). The participants with sixteen years of education displayed third highest mean values ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ). These results showed significant variation in the expected trend  $F(292, 297) = 2.90$ ,  $p = .00$ .

This item on the table also displayed significant variation in Mankiyali use patterns of siblings of all educational levels of Mankiyali speakers. The participants with twelve years of education ( $M = 4.00$ ,  $SD = .00$ ,  $n = 26$ ), the participants with fourteen years of education ( $M = 4.00$ ,  $SD = .00$ ,  $n = 16$ ) and the participants with sixteen years of education ( $M = 4.00$ ,  $SD = .00$ ,  $n = 8$ ) scored the highest mean values. The participants with ten years of schooling (matric) also displayed fourth highest mean values ( $M = 3.89$ ,  $SD = .31$ ,  $n = 55$ ). The participants with eight years of education showed the fifth highest mean values ( $M = 3.69$ ,  $SD = .85$ ,  $n = 33$ ). The participants with five years of education presented the second lowest mean values ( $M = 3.58$ ,  $SD = .91$ ,  $n = 61$ ). The results of the participants with no education presented the lowest mean values ( $M = 3.57$ ,  $SD = 1.02$ ,  $n = 104$ ) across all the groups.

These results showed significant variation in the expected trend  $F(292, 297) = 2.42$ ,  $p = .02$ .

The present part of the study has been based on analysis of eight educational groups and variables of questionnaire. Dominant languages use patterns showed substantial statistical variation across all the educational levels of Mankiyali speakers. The illiterate participants showed lowest scores on dominant languages use patterns. The participants with fourteen years of education scored the highest on this variable. On Mankiyali in Family, religious and neighborhood domains participants with sixteen years of education scored the highest and the participants with primary education scored the lowest. These results were not found in line with the previous studies. Most of the studies indicated bilingual education as an important impetus for a decreased use of minority and indigenous languages across the highly educated minority language speakers (Augsburger, 2004; Stevens & Ishizawa, 2007).

Alternatively, the participants with fourteen years of education scored the highest on Mankiyali in religious domain. The illiterate participants scored the second highest and

participants with primary education scored the lowest on this variable. These results were consistent with previous studies (Giles et al., 1977; Borbély, 2001). The participants with five years of education scored the highest on Hindko and Pashto in neighborhood and family domains and participants with no education scored the lowest on this variable.

The results of Table 30 confirmed this part of seventh hypothesis. The score of less educated groups revealed better positive attitude for Mankiyali as compared to the more educated groups, similarly the illiterate participants reported the least negative attitude. These findings were found in line with the previous studies (Hakuta & Pease-Alvarez, 1994; Jia & Aaronson, 2002; Tseng Fuligni, 2000; Kim, 2006 Harrison & Piette, 1980; Augsburger, 2004; Stevens & Ishizawa, 2007). Although the results of Mankiyali use of grandparents, parents and siblings confirmed the seventh assumption but the result have been indicating a different direction. The groups of most educated participants reported highest use of Mankiyali and the groups of less educated participants reported lowest use of Mankiyali in family.

## 7.7 Family Systems

This section is focused on the eighth hypothesis of the study, which was comparing difference in combined and unitary families Mankiyali speakers with the variables of questionnaire.

An independent sample t-test was carried out to compare the mean values of domains of language use patterns of Mankiyali participants living in combined and unitary families. The test results are tabulated in Table 33. This table displayed the results of independent sample t test on these scales. These results showed a non-significant variation in all the items.

The first item, on overall scale, showed the participants living in unitary families higher ( $M = 81.14$ ,  $SD = 13.86$ ,  $n = 19$ ) than Mankiyali participants living in combined families ( $M = 80.70$ ,  $SD = 13.86$ ,  $n = 237$ ),  $t(300) = -.13$ ,  $p = .89$ . As there has been a non-significant variation across participants living in combined and participants living in unitary families, so the size of this effect has not been shown.

Table 33

Scale	Combine ( <i>n</i> =284)	<i>SD</i>	Unitary ( <i>n</i> =19)	<i>SD</i>	<i>T</i>	<i>P</i>	<i>CI</i>		<i>Cohen's d</i>
	<i>M</i>		<i>M</i>				<i>LL</i>	<i>UL</i>	
1.OS	80.70	11.46	81.14	13.86	-.138	.89	-6.750	5.86	-
2. DLUP	28.36	9.97	30.18	8.41	-.71	.47	-6.85	3.20	-
3.MFRND	26.58	3.82	25.11	5.58	1.48	.13	-.48	3.42	-
4.MRD	10.17	2.920	9.00	2.22	1.66	.09	-.211	2.55	-
5.HPNFD	4.62	1.182	5.10	1.28	-1.68	.09	-1.03	.07	-
6.LFD	10.71	2.16	11.00	1.59	-.55	.58	-1.27	.71	-

## Results of One-Way Analysis of Variance

The second item, dominant languages use patterns, showed the participants living in unitary families higher ( $M = 30.18$ ,  $SD = 8.41$ ,  $n = 19$ ) than the participants living in combined families ( $M = 28.36$ ,  $SD = 9.97$ ,  $n = 284$ ),  $t(300) = -.715$ ,  $p = .47$ . As there has been a non-significant variation across participants living in combined and participants living in unitary families, so the size of this effect has not been shown.

The third item, Mankiyali in family, religious and neighborhood domain, showed the participants living in unitary families lower ( $M = 25.11$ ,  $SD = 5.58$ ,  $n = 19$ ) than the participants living in combined families ( $M = 26.58$ ,  $SD = 3.82$ ,  $n = 284$ ),  $t(300) = 1.48$ ,  $p = .13$ . However, there has not been significant variation across the participants living in the combined families and the participants living in unitary families. That is why, the size of this effect has not been reported.

The fourth item, Mankiyali in religious domain, showed the participants living in unitary families lower ( $M = 9.00$ ,  $SD = 2.22$ ,  $n = 19$ ) than the participants living in combined families ( $M = 10.17$ ,  $SD = 2.92$ ,  $n = 284$ ),  $t(300) = 1.66$ ,  $p = .09$ . As there has been a marginally significant variation across the participants living in combined families and participants living in unitary families, so the size of this effect has not been presented.

The fifth item, Hindko and Pashto in neighborhood and family domains, showed the participants living in unitary families higher ( $M = 5.10$ ,  $SD = 1.28$ ,  $n = 19$ ) than the participants living in combined families ( $M = 4.62$ ,  $SD = 1.18$ ,  $n = 284$ ),  $t(300) = -1.68$ ,  $p = .09$ . As there has been a marginally significant variation across the participants living in

combined families and participants living in unitary families, so the size of this effect has not been reported.

The sixth item, languages in friendship domain, showed the participants living in unitary families higher ( $M = 11.00$ ,  $SD = 1.59$ ,  $n=19$ ) than the participants living in combined families ( $M = 10.71$ ,  $SD = 2.16$ ,  $n=284$ ),  $t(300) = -.55$ ,  $p = .58$ . As there has been a non-significant variation across the participants living in combined families and the participants living in unitary families, so the size of this effect has not been presented.

An independent sample t-test was carried out to compare the mean values of language attitudes of Mankiyali participants living in combined and unitary families. Table 34 displayed the results of independent sample t test on these scales.

Table 34

Scale	Combine (n=284)		Unitary (n=19)		t	P	LL	UL	Cohen's d
	M	SD	M	SD					
Attitude	42.45	4.81	43.73	4.86	-.99	.32	.32	-3.79	1.249
PA	24.93	3.88	26.05	3.78	-1.16	.24	.24	-3.03	.783
NA	7.43	1.24	7.31	1.25	.38	.70	.70	-.50	.753

#### Results of the Independent-Samples t Test

These results showed a non-significant variation in all the items. Overall Attitude scale showed the participants living in unitary families were higher ( $M = 43.73$ ,  $SD = 4.86$ ,  $n=19$ ) than the participants living in combined families ( $M = 42.45$ ,  $SD = 4.81$ ,  $n=284$ ),  $t(300) = -.99$ ,  $p = .32$ . As the results of this variable presented a non-significant variation across the participants living in combined families and the participants living in unitary families, the size of this effect has not been shown.

Results of positive attitude revealed that the participants living in unitary families scored higher positive attitude ( $M = 26.05$ ,  $SD = 3.78$ ,  $n=19$ ) than the participants living in combined families ( $M = 24.93$ ,  $SD = 4.81$ ,  $n=284$ ),  $t(300) = 1.16$ ,  $p = .24$ . As the results of this variable presented a non-significant variation, so the size of this effect has not been shown.

Results of negative attitude revealed that the participants living in unitary families scored lower negative attitude ( $M = 7.31$ ,  $SD = 4.86$ ,  $n=19$ ) than participants living in combined families ( $M = 7.43$ ,  $SD = 1.24$ ,  $n=284$ ),  $t(300) = .38$ ,  $p = .70$ . As the results of this variable presented a non-significant variation, the size of this effect has not been reported.

Table 35

Scale	Combine ( $n=284$ )		Unitary ( $n=19$ )		<i>T</i>	<i>P</i>	<i>LL</i>	<i>UL</i>	Cohen's <i>d</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>					
1. PGP		3.75	.75	3.58	.96	.91	.36	-.19	.52
2. MGP		3.54	1.01	3.44	1.14	.39	.69	-.39	.58
3 PAT		3.81	.65	3.74	.80	.45	.65	-.24	.38
4. PGC		3.73	.74	3.53	1.02	1.12	.26	-.15	.55
5 MGC		3.51	1.04	3.26	1.28	.99	.32	-.24	.74
6 CPG		3.76	.73	3.58	1.01	.99	.32	-.17	.53
7 CMG		3.55	.99	3.26	1.28	1.19	.23	-.18	.76
8. FC		3.83	.63	3.68	.94	.91	.36	-.16	.45
9. M C		3.70	.83	3.53	1.12	.84	.39	-.22	.57
10. CP		3.75	.74	3.53	1.12	1.20	.23	-.14	.58
11 SM		3.77	.71	3.50	1.04	1.51	.13	-.08	.62
12 DM		3.69	.83	3.42	1.12	1.31	.18	-.13	.66
13 .SF		3.68	.83	3.53	1.12	.77	.44	-.24	.55
14 DF		3.77	.70	3.68	.94	.52	.60	-.24	.42
15. CAT		3.82	.60	3.58	.96	1.63	.10	-.05	.53

#### Results of the Independent-Samples t Test

An independent sample t-test was carried out to calculate the mean values of the family language use patterns across the participants living in combined families and the participants living in unitary families. All the results showed statistically non-significant variations between these two groups. The first item compared mean values of the language use of parents to grandparents across the participants living in unitary families and the participants living in combined families. The mean values of the participants living in unitary families ( $M = 3.58$ ,  $SD = .96$ ,  $n = 19$ ) were lower than the participants living in combined families ( $M = 3.75$ ,  $SD = .75$ ,  $n=284$ ),  $t(300) = .91$ ,  $p = .36$ . As there has been a non-significant variation between the participants living in combined families and multilingual Mankiyali participants, so the size of this effect has not been presented.

The results of the second item revealed computed mean values of language use of maternal grandparents to parents of the participants living in combined families and of the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.44$ ,  $SD = 1.14$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.54$ ,  $SD = 1.01$ ,  $n = 284$ ),  $t(300) = .39$ ,  $p = .69$ . As there has been a non-significant variation across the participants living in combined families and the participants living in unitary families, so the size of this effect has not been reported.

The results of the third item revealed computed mean values of parental language use of the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.74$ ,  $SD = .80$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.81$ ,  $SD = .65$ ,  $n = 284$ )  $t(300) = .45$ ,  $p = .65$ . As there has been a non-significant variation across the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.

The results of the fourth item revealed computed mean values of language use of paternal grandparents to children across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.53$ ,  $SD = 1.02$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.73$ ,  $SD = .74$ ,  $n = 284$ ),  $t(300) = 1.12$ ,  $p = .26$ . As there has been a non-significant variation across the participants living in combined families and the participants living in unitary families, so the size of this effect has not been displayed.

The results of the fifth item revealed computed mean values of language use of maternal grandparent to children across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.26$ ,  $SD = 1.28$ ,  $n = 19$ ) were significantly lower than the participants living in combined families ( $M = 3.76$ ,  $SD = .73$ ,  $n = 284$ ),  $t(300) = .99$ ,  $p = .32$ . As there has been a non-significant variation across the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.



The results of the sixth item revealed computed mean values of language use of children to paternal grandparents across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.58$ ,  $SD = .80$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.80$ ,  $SD = .69$ ,  $n = 284$ ),  $t(300) = 1.01$ ,  $p = .32$ . As there has been a non-significant variation across the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.

The results of the seventh item revealed computed mean values of language use of children to maternal grandparents of the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.26$ ,  $SD = 1.28$ ,  $n = 19$ ) were marginally significantly lower than the participants living in combined families ( $M = 3.55$ ,  $SD = .99$ ,  $n = 284$ ),  $t(300) = 1.28$ ,  $p = .23$ . As there has been non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, the size of this effect has not been shown.

The results of the eighth item revealed computed mean values of language use of father to children across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.68$ ,  $SD = .94$ ,  $n = 19$ ) were significantly lower than the participants living in combined families ( $M = 3.83$ ,  $SD = .63$ ,  $n = 284$ ),  $t(300) = .91$ ,  $p = .36$ . As there has been no significant variation in the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.

The results of the ninth item revealed computed mean values of language use of mother to children across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.53$ ,  $SD = 1.12$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.70$ ,  $SD = .83$ ,  $n = 284$ ),  $t(300) = .84$ ,  $p = .39$ . As there has been a non-

significant variation in the responses of the participants living in combined families and the participants living in unitary families, the size of this effect has not been presented.

The results of the tenth item revealed computed mean values of language use of children to parents across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.53$ ,  $SD = 1.12$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.75$ ,  $SD = .74$ ,  $n = 284$ ),  $t(300) = 1.20$ ,  $p = .23$ . As there has been a non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been displayed.

The results of the eleventh item revealed computed mean values of language use of son to mother across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.50$ ,  $SD = 1.04$ ,  $n = 19$ ) were significantly lower than the participants living in combined families ( $M = 3.77$ ,  $SD = .71$ ,  $n = 284$ ),  $t(300) = 1.51$ ,  $p = .13$ . As there has been a non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.

The results of the twelfth item revealed computed mean values of language use of daughter to mother among the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.42$ ,  $SD = 1.12$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.69$ ,  $SD = .83$ ,  $n = 284$ ),  $t(300) = 1.31$ ,  $p = .18$ . As shown in previous results, there has been a non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been reported.

The results of the thirteenth item revealed computed mean values of language use of son to father across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.53$ ,  $SD = 1.12$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families

( $M = 3.68$ ,  $SD = .83$ ,  $n = 284$ ),  $t(300) = .77$ ,  $p = .44$ . As there has been a non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, the size of this effect has not been shown.

The results of the fourteenth item revealed computed mean values of language use of daughter to father across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.68$ ,  $SD = .94$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.77$ ,  $SD = 3.77$ ,  $n = 284$ ),  $t(300) = .52$ ,  $p = .60$ . As there has been a non-significant variation in the responses of the participants living in the combined families and the participants living in unitary families, the size of this effect has not been shown.

The results of the fifteenth item revealed computed mean values of language use of children among themselves across the participants living in combined families and the participants living in unitary families. The mean values of the participants living in unitary families ( $M = 3.58$ ,  $SD = .96$ ,  $n = 19$ ) were non-significantly lower than the participants living in combined families ( $M = 3.82$ ,  $SD = .60$ ,  $n = 284$ ),  $t(300) = 1.63$ ,  $p = .10$ . As there has been a non-significant variation in the responses of the participants living in combined families and the participants living in unitary families, so the size of this effect has not been shown.

The results of the participants from combined and unitary families indicated consistent but non-significant trend and thus these results did not confirm the eighth hypothesis of this study. However, the participants from unitary families scored higher on dominant languages use patterns and Hindko and Pashto in neighborhood and family domains. On the other hand, the participants from combined families scored higher on Mankiyali in Family, religious and neighborhood domains and Mankiyali in religious domain. Similarly, combined families scored consistently higher on Mankiyali use of grandparents, parents and siblings. These findings are consistent with the previous studies (Lawson & Sachdev, 2004; Fishman, 1972; Winter & Pauwels, 2000; Clyne & Pauwels, 1997; Kamo, 1998). However, the results of negative attitude and positive attitude suggested a different

direction. The participants of combined families scored lower on positive attitude and higher on negative attitude.

## 7.8 Mobility

This section is based on the ninth hypothesis of the study, which was comparing difference across various mobility groups of Mankiyali speakers with the demographic variables of questionnaire.

One-way ANOVA test was conducted in order to compare domains of language use patterns of seven groups of Mankiyali speaking participants categorized by frequency of going out of the village on weekly basis. Some results on this table showed statistically significant variations in these groups of Mankiyali speakers.

Table 36

	0(n=72)		1(n=105)		2=(n=56)		3 (n= 24)		4(n= 6)		6(n= 17)		7 (n= 23)			
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	F	P
overall scale	78.17	11.21	77.63	11.59	81.76	10.92	87.80	7.90	82.00	12.76	83.21	11.52	85.47	12.19	3.69	.00
DLUP	25.83	10.63	26.33	9.55	30.55	8.68	34.81	6.09	27.00	8.29	30.20	9.32	32.61	8.26	4.50	.00
MFRN	27.36	3.78	26.14	4.60	26.52	4.00	26.20	3.30	27.33	2.51	27.56	3.44	26.29	3.68	.53	.78
MRD	10.30	2.62	9.93	2.86	9.45	2.67	10.17	3.22	10.00	2.73	8.88	3.42	11.13	3.62	1.4	.18
HPNF	4.52	1.28	4.52		4.53	.89	5.00	1.10	5.00	.89	4.82	.63	4.43	.84	.96	.44
LNFD	10.47	1.89	10.1	11.27	10.55	2.27	10.75	1.51	9.16	2.85	10.82	2.69	10.04	1.36	2.37	.03

### Results of One-Way Analysis of Variance

The fourth row of the table revealed that the participants who reported three visits out of village weekly demonstrated the highest mean values ( $M= 87.80$ ,  $SD= 7.90$ ,  $n =24$ ) across all the groups on this item. The participants, who confirmed seven weekly visits out of the village, revealed the second highest mean values ( $M= 85.47$ ,  $SD= 12.19$ ,  $n =23$ ). The participants, who had five weekly visits out of the village, presented the third highest mean values ( $M= 83.21$ ,  $SD=11.52$ ,  $n =17$ ). The participants, who stated four weekly visits out of

the village, displayed the fourth highest mean values ( $M= 82.00$ ,  $SD=12.76$ ,  $n =6$ ). The participants, who specified two weekly visits out of the village, presented the fifth highest mean values ( $M= 81.76$ ,  $SD= 10.92$ ,  $n =56$ ). The participants, who had no weekly mobility, demonstrated the second lowest mean values ( $M= 78.17$ ,  $SD=11.21$ ,  $n =72$ ). The participants, who reported one weekly visit out of the village, displayed the lowest mean values ( $M= 77.63$ ,  $SD=11.59$ ,  $n =105$ ). These outcomes indicated significant variation in the anticipated trend  $F(284, 290 )= 3.69$ ,  $p= .00$ .

Language use patterns of dominant languages showed that the participants who had no weekly mobility demonstrated the lowest mean values ( $M= 25.83$ ,  $SD= 10.63$ ,  $n =72$ ) across all the groups on this item. The participants, who reported one weekly visit out of the village, revealed the second lowest mean values ( $M= 26.33$ ,  $SD=9.55$ ,  $n =105$ ). The participants, who stated four weekly visits out of the village, presented the fifth highest mean values ( $M= 27.00$ ,  $SD=8.29$ ,  $n =6$ ). The participants, who notified five weekly visits out of the village, revealed the fourth highest mean values ( $M= 30.20$ ,  $SD=9.32$ ,  $n =17$ ). The participants, who reported two weekly visits out of the village, demonstrated the third highest mean values ( $M= 30.55$ ,  $SD= 8.68$ ,  $n =56$ ). The participants, who stated three weekly visits out of the village, indicated the second highest mean values ( $M= 34.81$ ,  $SD= 6.09$ ,  $n =24$ ). The participants, who confirmed seven weekly visits out of the village, demonstrated the highest mean values ( $M= 32.61$ ,  $SD= 8.26$ ,  $n =23$ ). These results indicated significant variation in the anticipated trend  $F(284, 290 )= 4.50$ ,  $p= .00$ .

The results of Mankiyali in family, religious and neighborhood domains displayed that the participants, who confirmed five weekly visits out of village, revealed the highest mean values ( $M= 27.56$ ,  $SD=3.44$ ,  $n =17$ ) across all the groups on this item. The participants, who had no weekly mobility, indicated the second highest mean values ( $M= 27.36$ ,  $SD= 3.78$ ,  $n =72$ ). The participants, who stated four weekly visits out of village, displayed the third highest mean values ( $M= 27.33$ ,  $SD=2.51$ ,  $n =6$ ). The participants, who reported one weekly visit out of village, demonstrated the fourth highest mean values ( $M= 26.14$ ,  $SD=4.60$ ,  $n =105$ ). The participants, who stated two weekly visits out of village, revealed the fifth highest

mean values ( $M= 26.52$ ,  $SD= 4.00$ ,  $n =56$ ). The participants, who stated seven weekly visits out of village, showed the second lowest mean values ( $M= 26.29$ ,  $SD= 3.68$ ,  $n =23$ ). The participants, who reported three weekly visits out of village, demonstrated the lowest mean values ( $M= 26.20$ ,  $SD= 3.30$ ,  $n =24$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = .53$ ,  $p= .78$ .

Mankiyali in religious domain showed that the participants, who reported seven weekly visits out of village, demonstrated the highest mean values ( $M= 11.13$ ,  $SD= 3.62$ ,  $n =23$ ) across all the groups on this item. The participants, who had no weekly mobility, revealed the second highest mean values ( $M= 10.30$ ,  $SD=2.62$ ,  $n =72$ ). The participants, who reported three weekly visits out of village, showed the third highest mean values ( $M= 10.17$ ,  $SD= 3.22$ ,  $n =24$ ). The participants, who stated four visits a week out of the village, demonstrated the fourth highest mean values ( $M= 10.00$ ,  $SD=2.73$ ,  $n =6$ ). The participants, who reported one weekly visit out of village, displayed the fifth highest mean values ( $M= 9.93$ ,  $SD=2.86$ ,  $n =105$ ). The participants, who stated two weekly visits out of village, showed the second lowest mean values ( $M= 9.45$ ,  $SD= 2.67$ ,  $n =56$ ). The participants, who reported five weekly visits out of the village, revealed the lowest mean values ( $M= 8.88$ ,  $SD=3.42$ ,  $n =17$ ). These results indicated a non-significant variation in the anticipated trend  $F (284, 290) = 1.4$ ,  $p= .18$ .

Hindko and Pashto in neighborhood and family domains revealed that the participants who reported three weekly visits out of the village ( $M= 5.00$ ,  $SD= 3.22$ ,  $n =24$ ) and the participants who reported four weekly visits out of village demonstrated the highest mean values ( $M= 5.00$ ,  $SD=1.10$ ,  $n =6$ ) across all the groups on these items. The participants who, stated five weekly visits out of village, demonstrated the second highest mean values ( $M= 4.82$ ,  $SD=.63$ ,  $n =17$ ). The participants, who had no weekly mobility, demonstrated the third highest mean values ( $M= 4.52$ ,  $SD=1.28$ ,  $n =72$ ). The participants, who specified one weekly visit out of the village, demonstrated the fourth highest mean values ( $M= 4.52$ ,  $SD=1.28$ ,  $n =105$ ). The participants, who stated two weekly visits out of village, revealed the second lowest mean values ( $M= 4.53$ ,  $SD= .89$ ,  $n =56$ ). The participants, who stated seven weekly

visits out of the village, displayed the lowest mean values ( $M= 4.43$ ,  $SD= .84$ ,  $n =23$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = .96$ ,  $p= .44$ .

Languages in friendship domain showed that the participants who reported one weekly visit out of the village demonstrated the highest mean values ( $M= 11.27$ ,  $SD=1.01$ ,  $n =105$ ) across all the groups on this item. The participants who stated five weekly visits out of the village revealed the second highest mean values ( $M=10.82$ ,  $SD=2.69$ ,  $n =17$ ). The participants who stated three weekly visits out of the village displayed the third highest mean values ( $M= 10.75$ ,  $SD= 1.51$ ,  $n =24$ ). The participants who reported two weekly visits out of the village showed the fourth highest mean values ( $M= 10.55$ ,  $SD= 2.27$ ,  $n =56$ ). The participants who had no weekly mobility demonstrated the fifth highest mean values ( $M= 10.47$ ,  $SD=1.89$ ,  $n =72$ ). The participants who stated seven weekly visits out of the village displayed the second lowest mean values ( $M=10.04$ ,  $SD= 1.36$ ,  $n =23$ ). The participants who stated four weekly visits out of the village demonstrated the lowest mean values ( $M= 9.16$ ,  $SD=2.85$ ,  $n =6$ ). These outcomes indicated significant variation in the expected trend  $F (284, 290) = 2.37$ ,  $p= .03$ .

One-way ANOVA test was carried out in order to compare language attitudes of seven groups of Mankiyali speaking participants categorized by frequency of going away from the village on weekly basis. The results of this table did not show any statistically significant variations across these groups.

Table 37

	0 (n=72)		1 (n= 100)		2 (n= 56)		3 (n= 23)		4 (n= 24)		6 (n= 8)		7 (n= 23)			
	M	SD	M	SD	M	SD		SD	M	SD	M	SD	M	SD	F	P
Attitude scale	43.01	4.25	42.60	5.03	42.45	4.36	41.81	5.46	43.00	2.94	44.93	6.04	40.59	4.77	1.47	.18
Positive attitude	25.26	3.92	25.19	3.89	24.90	3.36	24.54	3.98	26.00	1.78	30.20	9.32	23.04	4.43	1.72	.11
Negative attitude	7.00	1.09	7.13	1.01	7.13	1.01	7.35	1.19	7.50	1.10	7.88	.99	8.00	1.04	1.95	.07

Results of One-Way Analysis of Variance

The results of the overall attitude scale did not show statistically significant variation across these groups. The participants who reported five weekly visits out of the village demonstrated the highest mean values ( $M= 44.93$ ,  $SD=. 6.04$ ,  $n =17$ ). The participant who had no weekly mobility demonstrated the second highest mean values ( $M= 43.01$ ,  $SD=. 4.25$ ,  $n =72$ ) across all the groups on this item. The participants who reported four weekly visits out of the village demonstrated the third highest mean values ( $M= 43.00$ ,  $SD=. 2.94$ ,  $n =6$ ). The participants who reported one weekly visit out of the village revealed the fourth highest mean values ( $M= 42.60$ ,  $SD=. 5.03$ ,  $n =105$ ). The participants who reported two weekly visits out of the village demonstrated the fifth highest mean values ( $M= 42.45$ ,  $SD=. 4.36$ ,  $n =56$ ). The participants who reported three weekly visits out of the village demonstrated the second lowest mean values ( $M= 41.81.01$ ,  $SD=. 2.94$ ,  $n =24$ ). The participants who reported seven weekly visits out of the village demonstrated the lowest mean values ( $M= 40.59$ ,  $SD=. 4.77$ ,  $n =23$ ). These results showed a non-significant variation in the expected trend  $F(284, 290) = 1.47$ ,  $p= .18$ .

The results of positive attitude did not show statistically significant variations across mobility groups. The participants who reported five weekly visits out of the village demonstrated the highest mean values ( $M= 30.20$ ,  $SD=. 9.32$ ,  $n =17$ ). The participants who reported four weekly visits out of the village demonstrated the second highest mean values ( $M= 26.00$ ,  $SD= 1.78$ ,  $n =6$ ). The participants who had no weekly mobility demonstrated the third highest mean values ( $M= 25.26$ ,  $SD=. 3.92$ ,  $n =72$ ) across all the groups on this item. The participants who reported one weekly visit out of the village demonstrated the fourth highest mean values ( $M= 25.19$ ,  $SD=3.89$ ,  $n =105$ ). The participants who reported two weekly visits out of the village demonstrated the fifth highest mean values ( $M= 24.90$ ,  $SD=. 1.78$ ,  $n =56$ ) across all the groups on this item. The participants who reported three weekly visits out of the village demonstrated the second lowest mean values ( $M= 24.54$ ,  $SD=. 3.98$ ,  $n =24$ ). The participants who reported seven weekly visits out of the village demonstrated the lowest mean values ( $M= 23.04$ ,  $SD=. 4.43$ ,  $n =23$ ). These results showed a non-significant variation in the expected trend  $F(284, 290) = 1.72$ ,  $p= .11$ .



The results of negative attitude did not show statistically significant variations across mobility groups. The participants who reported seven weekly visits out of the village demonstrated the highest mean values ( $M= 8.00$ ,  $SD= 1.04$ ,  $n =23$ ). The participants who reported five weekly visits out of the village demonstrated the second highest mean values ( $M= 7.88$ ,  $SD= .99$ ,  $n =17$ ). The participants who reported four weekly visits out of the village demonstrated the third highest mean values ( $M= 7.50$ ,  $SD= 1.10$ ,  $n =6$ ). The participants who reported three weekly visits out of the village demonstrated the fourth highest mean values ( $M= 7.35$ ,  $SD= 1.19$ ,  $n =24$ ). The participants who reported one weekly visit out of the village demonstrated the fifth highest mean values ( $M= 7.13$ ,  $SD=1.01$ ,  $n =105$ ). The participants who reported two weekly visits out of the village demonstrated the second lowest mean values ( $M= 7.13$ ,  $SD= 1.01$ ,  $n =56$ ). The participant who had no weekly mobility demonstrated the lowest mean values ( $M= 7.00$ ,  $SD= 1.09$ ,  $n =72$ ). These results showed a non-significant variation in the expected trend  $F(284, 290) = 1.95$ ,  $p= .07$ .

One-way ANOVA test was accomplished to compare language use in family based on weekly mobility of the seven groups of participants of Mankiyali speakers as shown in Table 38. The output of this analysis did not show any statistically significant differences among these groups.

The first row of the table revealed a non-significant variation in Mankiyali use of the parents to grandparents across all groups. The participants who reported seven weekly visits out of the village demonstrated the highest mean values ( $M=3.87$ ,  $SD=.62$ ,  $n =23$ ) across all the groups on this item. The participant who had no weekly mobility revealed the second highest mean values ( $M= 3.80$ ,  $SD= .66$ ,  $n =72$ ). The participants who specified two weekly visits out of the village displayed the third highest mean values ( $M= 3.77$ ,  $SD= .78$ ,  $n =56$ ). The participants who reported five weekly visits out of the village showed the fourth highest mean values ( $M=3.76$ ,  $SD=.56$ ,  $n =17$ ). The participants who stated one weekly visit out of the village demonstrated the fifth highest mean values ( $M= 3.68$ ,  $SD=.82$ ,  $n =105$ ). The participants who stated three weekly visits out of the village indicated the second lowest mean values ( $M= 3.63$ ,  $SD=.92$ ,  $n =24$ ). The participants who reported four weekly visits out of the

village demonstrated the lowest mean values ( $M= 3.33$ ,  $SD=1.21$ ,  $n =6$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = .65$ ,  $p= .68$ .

The second of the table revealed a non-significant variation in Mankiyali use of maternal grandparents to parents across all groups. The participants who reported seven weekly visits out of the village displayed the highest mean values ( $M=3.87$ ,  $SD=.62$ ,  $n =23$ ). The participants who stated four weekly visits out of the village showed the second highest mean values ( $M= 2.83$ ,  $SD=1.47$ ,  $n =6$ ). The participants who specified two weekly visits out of the village presented the third highest mean values ( $M= 3.68$ ,  $SD=.93$ ,  $n =56$ ). The participants who had no weekly mobility revealed the fourth highest mean values ( $M= 3.56$ ,  $SD=. 99$ ,  $n =72$ ). The participants who reported one weekly visit out of the village showed the fifth highest mean values ( $M= 3.46$ ,  $SD=1.09$ ,  $n =105$ ). The participants who specified five weekly visits out of the village demonstrated the second lowest mean values ( $M=3.41$ ,  $SD=1.06$ ,  $n =17$ ). The participants who stated three weekly visits out of the village confirmed the lowest mean values ( $M= 3.25$ ,  $SD=1.26$ ,  $n =24$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = 1.49$ ,  $p= .18$ .

The third row of the table revealed a non-significant variation in parental Mankiyali use across all groups. The participants who stated four weekly visits out of the village demonstrated the highest mean values ( $M= 4.00$ ,  $SD=.00$ ,  $n =6$ ). The participants who specified two weekly visits out of the village revealed the second highest mean values ( $M= 3.93$ ,  $SD=.42$ ,  $n =56$ ). The participants who reported seven weekly visits out of the village displayed the third highest mean values ( $M=3.91$ ,  $SD=.41$ ,  $n =23$ ). The participants who had no weekly mobility showed the fourth highest mean values ( $M= 3.80$ ,  $SD= .68$ ,  $n =72$ ). The participants who reported one weekly visit out of the village confirmed the fifth highest mean values ( $M= 3.69$ ,  $SD=.81$ ,  $n =105$ ). The participants who stated five weekly visits out of the village demonstrated the second lowest mean values ( $M=3.76$ ,  $SD=.75$ ,  $n =17$ ). The participants who stated three weekly visits out of the village weekly presented the lowest mean values ( $M= 3.63$ ,  $SD=.92$ ,  $n =24$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = 1.14$ ,  $p= .33$ .

Table 38

	0 (n=71)		1 (n= 100)		2 (n= 56)		3 (n= 23)		4 (n= 24)		6 (n= 8)		7 (n= 23)			
	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	M	SD	F	P
1. PGP	3.80	.66	3.68	.82	3.77	.78	3.63	.92	3.33	1.21	3.76	.562	3.87	.62	.65	.68
2. MGP	3.56	.99	3.46	1.09	3.68	.93	3.25	1.26	2.83	1.47	3.41	1.06	3.87	.62	1.49	.18
3. PAT	3.80	.68	3.69	.81	3.93	.42	3.63	.92	4.00	.00	3.76	.752	3.91	.41	1.14	.33
4. PGC	3.79	.65	3.65	.83	3.79	.65	3.79	.65	3.33	1.21	3.71	.47	3.83	.65	.60	.72
5.MGC	3.46	1.11	3.45	1.10	3.61	1.0	3.33	1.16	2.67	1.50	3.35	1.05	3.87	.62	1.35	.23
6.CPG	3.76	.75	3.44	1.10	3.80	.73	3.63	.92	3.17	1.32	3.94	.24	3.87	.62	1.08	.37
7 CMG	3.44	1.15	3.61	.93	3.73	.82	3.39	1.11	2.67	1.50	3.47	.87	3.87	.62	1.69	.12
8. FC	3.77	.74	3.70	.82	4.00	.00	3.79	.72	4.00	.00	3.94	.24	3.87	.62	1.48	.18
9. MC	3.68	.89	3.55	1.00	3.80	.67	3.63	.92	3.50	1.22	3.76	.72	3.87	.62	.82	.55
10. CP	3.70	.84	3.61	.93	3.88	.54	3.67	.81	3.50	1.22	3.82	.39	3.87	.62	.94	.46
11.SM	3.59	.95	3.55	.99	3.96	.27	3.58	.97	3.83	.40	3.94	.24	3.74	.86	1.15	.33
12. DM	3.67	.85	3.53	1.02	3.82	.60	3.58	.97	3.50	1.22	3.94	.24	3.74	.86	1.09	.36
13. SF	3.73	.76	3.70	.81	3.88	.57	3.75	.73	4.00	.00	3.94	.24	3.74	.86	.64	.69
14.DF	3.73	.76	3.69	.81	3.89	.56	3.67	.91	4.00	.00	3.94	.24	3.74	.86	.81	.56
15. CAT	3.82	.63	3.66	.83	3.96	.18	3.83	.56	4.00	.00	3.82	.39	3.87	.62	1.57	.15

## Results of One-Way Analysis of Variance

The fourth row of the table revealed a non-significant variation of Mankiyali use patterns of paternal grandparents to children across all groups. The participants who reported seven visits weekly out of the village demonstrated the highest mean values ( $M=3.91$ ,  $SD=.41$ ,  $n =23$ ). The participants who stated five weekly visits out of the village revealed the highest mean values ( $M=3.83$ ,  $SD=.65$ ,  $n =17$ ). The participants who stated two weekly visits out of the village showed the highest mean values ( $M= 3.79$ ,  $SD= .65$ ,  $n =56$ ). The participants who specified three weekly visits out of the village displayed the highest mean

values ( $M= 3.79$ ,  $SD= .65$ ,  $n =24$ ). The participants who had no weekly mobility demonstrated the highest mean values ( $M= 3.79$ ,  $SD=.65$ ,  $n =72$ ). The participants who reported one weekly visit out of the village showed the second lowest mean values ( $M= 3.65$ ,  $SD=.83$ ,  $n =105$ ). The participants who reported four weekly visits out of the village demonstrated the lowest mean values ( $M= 3.33$ ,  $SD=.47$ ,  $n =6$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = .60$ ,  $p= .72$ .

The fifth row of the table revealed a non-significant variation of Mankiyali use patterns of maternal grandparents to children across all the groups. The participants who reported seven weekly visits out of the village demonstrated the highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who specified four weekly visits out of the village showed the second highest mean values ( $M= 2.67$ ,  $SD=.1.50$ ,  $n =6$ ). The participants who stated two weekly visits out of the village displayed the third highest mean values ( $M= 3.61$ ,  $SD= 1.0$ ,  $n =56$ ). The participants who had no weekly mobility demonstrated the fourth highest mean values ( $M= 3.46$ ,  $SD= 1.11$ ,  $n =72$ ). The participants who reported one weekly visit out of the village presented the fifth highest mean values ( $M= 3.45$ ,  $SD=1.10$ ,  $n =105$ ). The participants who stated three weekly visits out of the village demonstrated the second lowest mean values ( $M= 3.33$ ,  $SD= 1.16$ ,  $n =24$ ). The participants who reported five weekly visits out of the village confirmed the lowest mean values ( $M=3.35$ ,  $SD=1.05$ ,  $n =17$ ). These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) =1.35$ ,  $p= .23$ .

The sixth row of the table revealed a non-significant variation of Mankiyali use patterns of children to paternal grandparents across all the groups. The participants who reported five weekly visits out of the village demonstrated the lowest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who reported seven weekly visits out of the village displayed the second highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who stated two weekly visits out of the village showed the third highest mean values ( $M= 3.80$ ,  $SD= .73$ ,  $n =56$ ). The participants who had no weekly mobility revealed the fourth highest mean values ( $M= 3.76$ ,  $SD=.75$ ,  $n =72$ ). The participants who reported three weekly visits out of the village demonstrated the fifth highest mean values ( $M= 3.63$ ,  $SD= .92$ ,  $n =24$ ). The

participants who specified one weekly visit out of the village presented the second lowest mean values ( $M= 3.44$ ,  $SD=1.10$ ,  $n =105$ ). The participants who stated four weekly visits out of the village revealed the lowest mean values ( $M= 3.17$ ,  $SD=1.32$ ,  $n =6$ ). These outcomes also indicated a non-significant variation in the anticipated trend  $F(284, 290) = 1.08$ ,  $p= .37$ .

The seventh row of the table revealed a non-significant variation of Mankiyali use patterns of children to maternal grandparents across all the groups. The participants who reported seven weekly visits out of the village demonstrated the highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who specified two weekly visits out of the village revealed the highest mean values ( $M= 3.73$ ,  $SD=. 82$ ,  $n =56$ ). The participants who indicated one weekly visit out of the village showed the second highest mean values ( $M= 3.61$ ,  $SD=.93$ ,  $n =105$ ). The participants who stated five weekly visits out of the village presented the third highest mean values ( $M=3.47$ ,  $SD=.87$ ,  $n =17$ ). The participants who had no weekly mobility demonstrated the fourth highest mean values ( $M= 3.44$ ,  $SD=1.15$ ,  $n =72$ ). The participants who reported three weekly visits out of the village revealed the second lowest mean values ( $M= 3.39$ ,  $SD= 1.11$ ,  $n =24$ ). The participants who reported four weekly visits out of the village demonstrated the lowest mean values ( $M= 2.67$ ,  $SD=1.50$ ,  $n =6$ ). These outcomes indicated a non-significant variation in the anticipated trend specifying choices of Mankiyali use patterns of children to paternal grandparents across seven mobility groups  $F(284, 290 )= 1.69$ ,  $p= .12$ .

The eighth row of the table revealed a non-significant variation of Mankiyali use patterns of father to children across all the groups. The participants who reported four weekly visits out of the village and five weekly visits out of the village demonstrated the highest mean values ( $M= 4.00$ ,  $SD=.00$ ,  $n =6$ ,  $n =56$ ). The participants who stated to have five weekly visits out of the village demonstrated the second highest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who reported seven weekly visits out of the village displayed the third highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who reported three weekly visits out of the village pointed to the fourth highest mean values ( $M= 3.79$ ,  $SD= .72$ ,  $n =24$ ). The participants who had no weekly mobility displayed the second lowest mean values ( $M= 3.77$ ,  $SD=.74$ ,  $n =72$ ). The participants who had one weekly visit out of the village indicated

the second lowest mean values ( $M= 3.70$ ,  $SD=.82$ ,  $n =105$ ). These results showed a non-significant variation in the expected trend indicating choices specifying overall language attitudes across variously frequented groups going out of village. These outcomes indicated a non-significant variation in the anticipated trend specifying choices of Mankiyali use patterns of father to children across seven mobility groups  $F(284, 290) = 1.48$ ,  $p=.18$ .

The ninth row of the table revealed a non-significant variation of Mankiyali use patterns of mother to children across all groups. The participants who reported seven weekly visits out of the village demonstrated the highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who stated two weekly visits out of the village revealed the second highest mean values ( $M= 3.80$ ,  $SD= .67$ ,  $n =56$ ). The participants who reported five weekly visits out of the village exhibited the third highest mean values ( $M=3.76$ ,  $SD=.72$ ,  $n =17$ ). The participants who had no weekly mobility showed the fourth highest mean values ( $M= 3.68$ ,  $SD=.89$ ,  $n =72$ ). The participants who reported three weekly visits out of the village revealed the fifth highest mean values ( $M= 3.63$ ,  $SD=. 92$ ,  $n =24$ ). The participants who reported one weekly visit out of the village showed the second lowest mean values ( $M= 3.55$ ,  $SD=.1.00$ ,  $n =105$ ). The participants who reported four weekly visits out of the village demonstrated the lowest mean values ( $M= 3.50$ ,  $SD=.1.22$ ,  $n =6$ ). These results showed a non-significant variation in the expected trend indicating choices specifying overall language attitudes across variously frequented groups going out of village. These outcomes indicated a non-significant variation in the anticipated trend  $F (284, 290) = .82$ ,  $p= .55$

The tenth row of the table revealed a non-significant variation of Mankiyali use patterns of children to parents across all groups. The participants who reported two weekly visits out of the village demonstrated the highest mean values ( $M= 3.88$ ,  $SD= .54$ ,  $n =56$ ). The participants who specified seven weekly visits out of the village showed the second highest mean values ( $M=3.87$ ,  $SD= .62$ ,  $n =23$ ). The participants who affirmed to have five weekly visits out of the village revealed the third highest mean values ( $M=3.82$ ,  $SD=.39$ ,  $n =17$ ). The participants who had no weekly mobility displayed the fourth highest mean values ( $M= 3.70$ ,  $SD=.84$ ,  $n =72$ ). The participants who informed to have three weekly visits out of the village presented the second lowest mean values ( $M= 3.67$ ,  $SD=.81$ ,  $n =24$ ). The

participants who reported one weekly visit out of the village demonstrated the lowest mean values ( $M= 3.61$ ,  $SD=.93$ ,  $n =105$ ). The participants who stated to have four weekly visits out of the village showed the lowest mean values ( $M= 3.50$ ,  $SD=1.22$ ,  $n =6$ ). These results showed a non-significant variation in the expected trend indicating choices specifying overall language attitudes across variously frequented groups going out of the village. These outcomes indicated a non-significant variation in the anticipated trend  $F(284, 290) = .94$ ,  $p=.46$ .

The eleventh row of the table revealed a non-significant variation of Mankiyali use patterns of son to mother. The participants who reported two weekly visits out the of village confirmed the highest mean values ( $M= 3.96$ ,  $SD= .27$ ,  $n =56$ ). The participants who specified five weekly visits out of the village revealed the second highest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who stated four weekly visits out of the village showed the third highest mean values ( $M= 3.83$ ,  $SD=.40$ ,  $n =6$ ). The participants who had no weekly mobility presented the fourth highest mean values ( $M= 3.59$ ,  $SD=.95$ ,  $n =72$ ). The participants who specified three weekly visits out of the village displayed the second lowest mean values ( $M= 3.58$ ,  $SD=.97$ ,  $n =24$ ). The participants who stated to have one weekly visit out of the village demonstrated the lowest mean values ( $M= 3.55$ ,  $SD=.99$ ,  $n =105$ ). These results indicated a non-significant variation in the anticipated trend  $F(284, 290) =1.15$ ,  $p=.33$

The twelfth row of the table revealed a non-significant variation of Mankiyali use patterns of daughter to mother across all groups. The participants who reported five weekly visits out of the village revealed the highest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who stated to have two weekly visits out of the village displayed the second highest mean values ( $M= 3.82$ ,  $SD= .60$ ,  $n =56$ ). The participants who specified seven weekly visits out of the village showed the third highest mean values ( $M=3.74$ ,  $SD= .86$ ,  $n =23$ ). The participant who had no weekly mobility demonstrated the fourth highest mean values ( $M= 3.67$ ,  $SD=.85$ ,  $n =72$ ). The participants who reported one weekly visit out of the village revealed the fifth highest mean values ( $M= 3.53$ ,  $SD=1.02$ ,  $n =105$ ). The participants who reported three weekly visits out of the village demonstrated the second lowest mean values ( $M= 3.58$ ,  $SD=.97$ ,  $n =24$ ). The participants who informed four weekly visits out of the

village presented the lowest mean values ( $M= 3.50$ ,  $SD=.1.22$ ,  $n =6$ ). These results indicated a non-significant variation in the anticipated trend  $F (284, 290) = 1.09$ ,  $p= .36$ .

The thirteenth row of the table revealed a non-significant variation of Mankiyali use patterns of son to father across all the groups. The participants who reported four weekly visits out of the village demonstrated the highest mean values ( $M= 4.00$ ,  $SD=.00$ ,  $n =6$ ). The participants who stated five weekly visits out of the village presented the second highest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who specified two weekly visits out of the village showed the third highest mean values ( $M= 3.88$ ,  $SD=. 57$ ,  $n =56$ ). The participants who declared to have three weekly visits out of the village presented the fourth highest mean values ( $M= 3.75$ ,  $SD=.73$ ,  $n =24$ ). The participants who confirmed seven weekly visits out of the village weekly indicated the fifth highest mean values ( $M=3.74$ ,  $SD= .86$ ,  $n =23$ ). The participants who had no weekly mobility demonstrated the second lowest mean values ( $M= 3.73$ ,  $SD=.76$ ,  $n =72$ ). The participants who declared to have one weekly visit out of the village demonstrated the lowest mean values ( $M= 3.70$ ,  $SD=.81$ ,  $n =105$ ). These outcomes indicated a non- significant variation in the anticipated trend  $F (284, 290) = .64$ ,  $p= .69$ .

The fourteenth row of the table revealed non-significant variation of Mankiyali use patterns of daughter to father across all the groups. The participants who reported four weekly visits out of the village demonstrated the highest mean values ( $M= 4.00$ ,  $SD=.00$ ,  $n =6$ ) across all the groups on this item. The participants who stated to have five weekly visits out of the village revealed the second highest mean values ( $M=3.94$ ,  $SD=.24$ ,  $n =17$ ). The participants who affirmed two weekly visits out of the village demonstrated the third highest mean values ( $M= 3.89$ ,  $SD=.56$ ,  $n =56$ ). The participants who declared to have seven weekly visits out of the village demonstrated the fourth highest mean values ( $M=3.74$ ,  $SD= .86$ ,  $n =23$ ). The participants who had no weekly mobility demonstrated the fifth highest mean values ( $M= 3.73$ ,  $SD=.76$ ,  $n =72$ ) across all the groups on this item. The participants who had no weekly mobility revealed the second lowest mean values ( $M= 3.69$ ,  $SD=.81$ ,  $n =105$ ). The participants who reported three weekly visits out of the village demonstrated the lowest mean values ( $M= 3.67$ ,  $SD=.91$ ,  $n =24$ ). These results showed a non-significant variation in the expected trend indicating choices specifying overall language attitudes across variously



frequented groups going out of the village. These results indicated a non-significant variation in the anticipated trend specifying choices of Mankiyali use patterns of daughter to father across seven mobility groups  $F(284, 290) = .81, p = .56$ .

The last row of the table revealed a non-significant variation of Mankiyali use patterns of siblings across all the groups. The participants who reported four weekly visits out of the village demonstrated the highest mean values ( $M = 4.00, SD = .00, n = 6$ ). The participants who reported two weekly visits out of the village revealed the second highest mean values ( $M = 3.96, SD = .18, n = 56$ ). The participants, who specified seven weekly visits out of the village, demonstrated the third highest mean values ( $M = 3.87, SD = .62, n = 23$ ). The participants, who confirmed three weekly visits out of the village, displayed the fourth highest mean values ( $M = 3.83, SD = .56, n = 24$ ). The participants, who reported five weekly visits and the ones having four weekly visits out of the village, demonstrated the fifth lowest mean values ( $M = 3.82, SD = .39, n = 17$ ). The participants, who had no weekly mobility, demonstrated the second lowest mean values ( $M = 3.82, SD = .63, n = 72$ ). The participants, who had no weekly mobility, revealed the lowest mean values ( $M = 3.66, SD = .83, n = 105$ ). These results indicated a non-significant variation in the anticipated  $F(284, 290) = 1.57, p = .15$ .

Mobility has serious consequences on the choice of language spoken in the families and fates of lesser-acknowledged languages. The results of seven mobility groups on dominant languages use patterns established this part of the last hypothesis of the analysis. The participants, who had no weekly mobility, scored lowest and the participants, who reported seven weekly visits out of the village, scored the highest. These findings were in line with the previous researches (Abas, 2005; Borbely, 2000; Holmes, 2008; Morita, 2007).

The results of Mankiyali in family, religious and neighborhood domains; of Mankiyali in religious domain and Hindko and Pashto in neighborhood and family domains did not confirm this part of the last hypothesis of the study. Minority languages have been generally associated with informal domains such as religion, family and neighborhood world (Tsunoda 2006, p. 66; Fishman, 1991, p. 67; McCarty, 2006). The results of Hindko and Pashto in neighborhood and family domains were consistent with the previous literature

(Dorian, 1977; Burhanudeen, 2003; Clyne, & Kipp, 1997). The results of use patterns of languages in friendship domain indicated statistically meaningful variation. Thus, assumption of this part of the study has been accepted. The participants with one weekly visit out of the village scored the highest and the participants with four weekly visits out of the village scored the lowest. These results, however, are not in line with most of the study on the peer interaction (RO & Cheatham, 2009; Garcia & Diaz, 1992; Lawson & Sachdev, 2004).

The results of a language positive attitude and negative attitude pointed to a statistically meaningful variation across seven mobility groups. These results were in line with the relevant literature as the survival and ethno-linguistic vitality mainly depends upon the language attitude across the community and in contact situation with other communities (Rohani et al., 2005, Crozier, 1999, p. 4). Similarly, the results of Mankiyali use of grandparents, parents and siblings did not show any statistically significant variation across these groups, thus this part of the last assumption was not confirmed. Nevertheless, the groups of the participants, who frequently went out of the village, scored higher Mankiyali use in the family and the groups of the participants, who had few visits out of the village, scored lower Mankiyali use in the family. Overall, these results were consistent with previous studies, which noted the mobilization of the minority language speakers to the urbanized centers (Abas, 2005; Borbely, 2000; Holmes, 2008).

This section of the thesis presented the results collected through the questionnaire. This part of the study was grounded on parts of questionnaire, which were termed as language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain. The present study tested nine expectations using Pearson Product correlation, independent sample *t*-test and ANOVA.

## **CHAPTER 8**

### **CRITICAL DISCUSSION AND CONCLUSIONS**

The focus of this study was to undertake a sociolinguistic study of a minority endangered language, Mankiyali, spoken in northern areas of Pakistan. This critical discussion section of study has been based on the evaluation of nine hypotheses and the subsequent quantitative results, most importantly, validation of these results from qualitative and existing literature. Quantitative part of the present study was based on data collected through the questionnaire of the study. This part of study was based on the results of the three variables of the questionnaire: language attitudes, domains of language use patterns and language use in family. First two assumptions included relationship of the scale and subscales of the questionnaire of the study. The next seven assumptions were comparing crucial demographic variables such as gender, age, marriage pattern, bilingual and multilingual speakers, education, family systems, and mobility with the variables of the questionnaire of the study. This chapter also included the overall conclusions and finally suggested probability of the revitalization of this valued cultural and linguistic legacy. This chapter has been based on the data driven from SPSS (See Appendix – D, Appendix – H).

#### **8.1 Comparison of the Variables**

The current section of this chapter has been based on the data taken from scale 1 of the questionnaire (See Appendix – D, Appendix – H).

	f1	f2	f3	f4	f5	f6	f7	f8	f9	f10	f11	f12	f13	f14	f15	f16
106	4	1	1	1	4	1	1	1	4	1	1	1	4	1	1	1
107	4	2	1	1	4	1	1	1	4	1	1	1	4	1	1	1
108	4	1	1	1	4	1	1	1	4	1	1	1	4	1	1	1
109	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
110	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
111	4	2	1	1	4	2	1	1	4	1	1	1	4	2	1	1
112	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
113	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
114	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
115	4	2	1	1	4	1	1	1	4	1	1	1	4	2	1	1
116	4	1	1	1	4	1	1	1	4	1	1	1	3	2	1	1
117	4	1	1	1	4	1	1	1	4	1	1	1	4	1	1	1
118	4	1	1	1	4	1	1	1	4	1	1	1	4	1	1	1
119	4	2	1	1	4	1	1	1	4	1	1	1	4	1	1	1
120	4	4	4	4	4	1	1	2	1	1	4	3	4	1	3	1
121	4	2	1	1	4	2	1	1	4	2	1	1	4	2	1	1
122	4	1	1	1	4	1	1	1	4	1	1	1	4	1	1	1
123	4	2	2	2	4	2	2	4	1	2	2	4	2	1	2	1
124	3	2	1	1	4	2	1	1	4	2	1	1	2	2	1	1
125	4	2	1	2	4	2	1	1	4	2	1	1	4	2	1	1
126	4	2	1	2	4	2	1	1	4	2	1	1	4	2	1	1
127	4	2	1	1	4	2	1	1	2	1	1	3	2	1	1	1

Figure 13. Screen shot of SPSS data

The results of the Table 17 partly validated and established the anticipations and assumptions of the study. These results showed the relationships across variables (Field, 2009, p. 167) as they represent language use patterns of various languages in the lives of Tarawara community living in Dana village. Dominant languages use patterns included English, the official language of the country; Urdu, national language of the country; Pashto, majority language of the province and Hindko, regional majority language of this area. Dominant languages use patterns have been found positively linked to other languages viz. Hindko and Pashto in neighborhood and family domains and negative attitude. These results not only explained the role and status of these dominant languages but also multilingual nature of the interaction in the village Dana. This subscale has also been found negatively associated with subscale of negative attitude. Brenzinger (2003) related negative attitudes of these marginalized communities to the socioeconomic forces of the dominant language. These “Carrots” of upward socioeconomic movement (Skutnabb-Kangas, 2000) created conditions to the stigmatized minority language speakers and, consequently, members of the society tend to develop negative attitude for the minority languages which Dorian (1998) termed as “ideology of contempt.” The negative attitudes of the speakers have been seen as vital factor of language loss (Tsunoda, 2006, p. 39).

The first hypothesis has been partially overruled in statistical terms as it presented non-significant negative association to the use patterns of Mankiyali and other variables. It is non-significantly negatively linked to all the variables of language use of Mankiyali in the family, across grandparents, parents and siblings. This means that these results are not statistically meaningful. However, these results also explained the negative relationship of Mankiyali with the regional and national dominant languages. Pandharipande (2002) defines this relationship in terms of low functional load of minority languages as compared to the higher functional load of the dominant languages. This disparity resulted in low prestige of minority languages of the country (pp. 213-234). Pakistani minority languages have been facing a looming jeopardy because of this higher functional load of the dominant language (Rahman, 2005). According to Rehman and Baart (2005), only 500 active speakers currently speak Kundal Shahi. The results of the initial survey also included a varying language behavior of the speech community. The study showed shrinking functional domains of the language. It has been used only in formal domains (pp. 1-4). In the same way, Weinreich (2010) examined language shift of Domaakí, a marginalized minority language spoken by 350 speakers in the Nager and Hunza Valleys, Northern areas of Pakistan. According to the results of this study, the marginalized community of Doms ('musicians') is gradually shifting from their mother tongue due to social pressures. These speakers have been speaking this language in only limited domains.

In Pakistan, dominance of few languages in the domains of power created a persistent conflict between the various cultural and ethnic groups. Focus of language planning at national level has been on only few dominant languages. Urdu is the national language of the country whereas English is the official language and dominant in the domains of power (Rahman, 1999, p. 262). These policies have disastrous consequences on the fate of local and indigenous languages in Pakistan. English has been a dominant language in most of the post-colonial societies. Although it has never functioned in informal and intimate language

domains of these countries; however, it has always been part of power discourse of these societies as it is used in the domains of administration, law education, media, and a few types of literature (Rahman, 2006). These results were validated from the data of interviews, focus group discussions and participant observation. Most of the participants disagree to include Mankiyali literacy in early education. Similarly, as Urdu is the language of education, most of the male population and all the female population around the age of twenty were proficient in Urdu language. Moreover, recently newly elected government of KPK changed medium of instruction from Urdu to English medium at primary level (Khan, 2014).

The results of Table 17 authenticated and largely confirmed the second hypothesis of the study. It showed a significant positive association with usage patterns of Mankiyali in family, religious and neighborhood domains to positive attitudes, Mankiyali use pattern in religious domain and of language use across grandparents, parents and siblings. On the other hand, use patterns of Mankiyali in family, religious and neighborhood domains was found negatively associated to negative attitudes. Local and minority languages have been associated with traditional and intimate lives of the people throughout the world. Revitalization attempts should pay attention to strengthening the function of the susceptible language in the family and on forming family-neighborhood-community gatherings of speakers, inside which the language can be more efficiently preserved as the prime means of informal social communication (Tsunoda, 2006, p. 66; Fishman, 1991, p. 67; McCarty, 2006). These results have also been validated in the qualitative part of this study. Mankiyali has emerged in family, friendship, neighborhood and religion. These domains were distinguished from the domains of majority languages mentioned above. Tsunoda (2006) also mentioned this kind of diglossic language situation in Austrian village Oberwart. Predominately-German speaking villages reportedly encircle this village. Hungarian is the language of informal domains and German is the language of power domains and formal communications (p. 66). This linguistic context is negatively affecting intergenerational transmission of family language. Fishman (1991) believed that it is tricky to plan informal domains. Family and neighborhood, the most important formal domains, have been termed to be crucial to

intergenerational transmission of these minority languages. The results have been found in line with literature on the vital significance of family interaction across grandparents, parents, children and siblings. Fishman termed verbal communication across grandparents, parents and sibling as a vital factor to preservation of a language. Family plays an important role in shaping up and passing on personal, social, cultural and linguistic identity of particularly minority language speakers (p. 25). The result showed positive attitudes in the positive relationship with the tested variable for this hypothesis. Rensch (1992) also reported positive attitude of the native speakers towards their language as one important reason of maintenance of Kohistani languages in Indus Kohistan, northern areas of Pakistan (p. 57). However, as Bennett (1997) found that constructive and encouraging attitudes for language preservation, sometimes, have not been enough safeguards if community is surrounded by the speakers of a dominant language. In such situation, at least family reinforcement and L1 literacy becomes vital steps for the minority language. In the light of this study, future of Mankiyali appears critical as the results of qualitative data showed community's persistent reluctance for using Mankiyali in L1 literacy. In addition, giving opportunity to younger generations of these marginalized minority languages to have L1 literacy in additive bilingual education will not only give prestige to their language but also reduce the rivalry across the various ethnic groups. This will help them to understand the alternative worldview and they will be familiar with cross-cultural values (Tennant, 1993).

All the correlated scales were also tested with demographic variables such as gender, age, marriage patterns, and education, proficiency of different languages, family system and mobility.

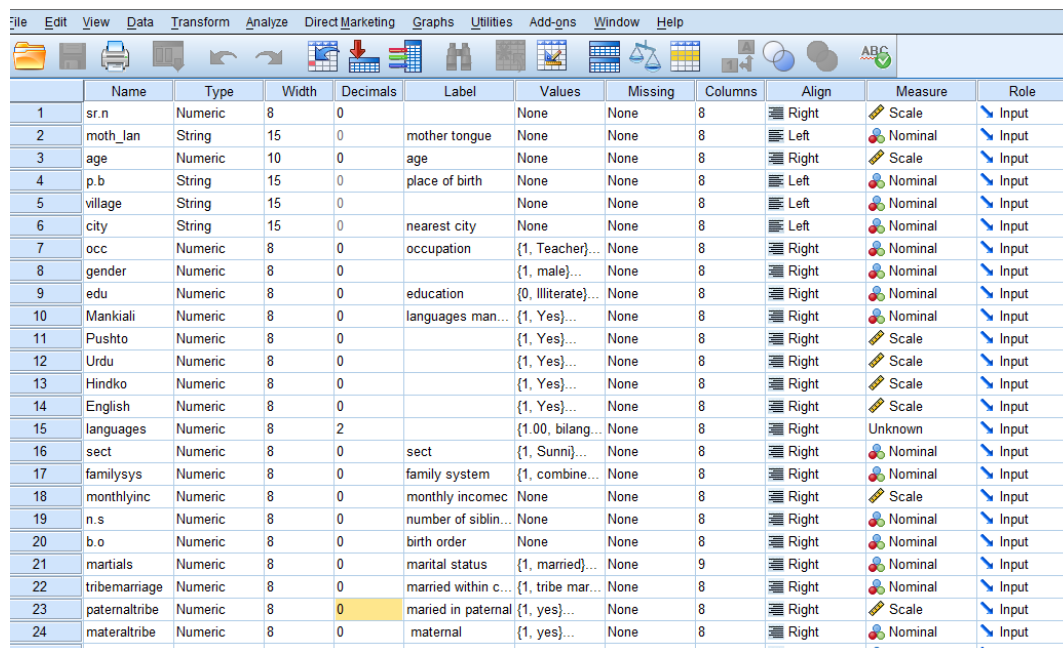
	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
11	Pushto	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
12	Urdu	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
13	Hindko	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
14	English	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
15	languages	Numeric	8	2		{1.00, bilang...	None	8	Right	Unknown	Input
16	sect	Numeric	8	0	sect	{1, Sunni}...	None	8	Right	Nominal	Input
17	familysys	Numeric	8	0	family system	{1, combine...	None	8	Right	Nominal	Input
18	monthlyinc	Numeric	8	0	monthly incomec	None	None	8	Right	Scale	Input
19	n.s	Numeric	8	0	number of siblin...	None	None	8	Right	Nominal	Input
20	b.o	Numeric	8	0	birth order	None	None	8	Right	Nominal	Input
21	maritals	Numeric	8	0	marital status	{1, married}...	None	9	Right	Nominal	Input
22	tribemarrriage	Numeric	8	0	married within c...	{1, tribe mar...	None	8	Right	Nominal	Input
23	paternaltribe	Numeric	8	0	married in paternal	{1, yes}...	None	8	Right	Scale	Input
24	maternaltribe	Numeric	8	0	maternal	{1, yes}...	None	8	Right	Nominal	Input
25	presentlocat...	Numeric	8	0	has your family...	{1, yes}...	None	8	Right	Nominal	Input
26	fatherlivingst...	String	15	0	father's village	None	None	8	Left	Nominal	Input
27	fatherlangua...	Numeric	8	0	father's language	{1, mankali}...	None	8	Right	Nominal	Input
28	motherliving...	String	15	0	mother's village	None	None	8	Left	Nominal	Input
29	motherlangua...	Numeric	8	0	mother's langua...	{1, mankali}...	None	8	Right	Nominal	Input
30	spouseslang...	Numeric	8	0	spouse's langua...	{1, mankali}...	None	8	Right	Nominal	Input
31	mobility	Numeric	8	0	for how many ti...	None	None	8	Right	Scale	Input
32	where	String	15	0	If yes, what pla...	None	None	8	Left	Nominal	Input
33	liveInVillage	Numeric	8	0	do you live in vil...	{1, yes}...	None	8	Right	Scale	Input
34	othercity	String	15	0	which city do y...	None	None	8	Left	Nominal	Input
35	i speak mani	Numeric	8	0	i speak mani	{1, speak}	None	8	Right	Nominal	Input

Figure 14. Screen shot of SPSS data (Demographic variables)

## 8.2 Gender

The study established significant difference across gender on the scales of language use with grandparents, parents and siblings, negative attitude and positive attitude. It is also found that the assumptions in the most of subscales of language use patterns including dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, languages in friendship domain were established by the results of this study. However, Mankiyali in religious domain and Hindko and Pashto in neighborhood and family domains did not support the third hypothesis of the study.





	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
1	sr.n	Numeric	8	0		None	None	8	Right	Scale	Input
2	moth_lan	String	15	0	mother tongue	None	None	8	Left	Nominal	Input
3	age	Numeric	10	0	age	None	None	8	Right	Scale	Input
4	p.b	String	15	0	place of birth	None	None	8	Left	Nominal	Input
5	village	String	15	0		None	None	8	Left	Nominal	Input
6	city	String	15	0	nearest city	None	None	8	Left	Nominal	Input
7	occ	Numeric	8	0	occupation	{1, Teacher}...	None	8	Right	Nominal	Input
8	gender	Numeric	8	0		{1, male}...	None	8	Right	Nominal	Input
9	edu	Numeric	8	0	education	{0, Illiterate}...	None	8	Right	Nominal	Input
10	Mankiali	Numeric	8	0	languages man...	{1, Yes}...	None	8	Right	Nominal	Input
11	Pushto	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
12	Urdu	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
13	Hindko	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
14	English	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
15	languages	Numeric	8	2		{1.00, bilang...	None	8	Right	Unknown	Input
16	sect	Numeric	8	0	sect	{1, Sunni}...	None	8	Right	Nominal	Input
17	familysys	Numeric	8	0	family system	{1, combine}...	None	8	Right	Nominal	Input
18	monthlyinc	Numeric	8	0	monthly income	None	None	8	Right	Scale	Input
19	n.s	Numeric	8	0	number of siblin...	None	None	8	Right	Nominal	Input
20	b.o	Numeric	8	0	birth order	None	None	8	Right	Nominal	Input
21	maritals	Numeric	8	0	marital status	{1, married}...	None	9	Right	Nominal	Input
22	tribemarriage	Numeric	8	0	married within c...	{1, tribe mar...	None	8	Right	Nominal	Input
23	paternaltribe	Numeric	8	0	married in paternal	{1, yes}...	None	8	Right	Scale	Input
24	maternaltribe	Numeric	8	0	maternal	{1, yes}...	None	8	Right	Nominal	Input

Figure 15. Screen shot of SPSS data (Demographic variables)

Table 18 showed results of dominant languages use patterns. Male participants scored higher on this subscale. The results of qualitative data and the demographic details of these variables in the chapter about methodology showed various factors, which made the male participants inclined to use languages other than Mankiyali and Hindko. Such factors included better literacy rate across male participants. According to the initial survey in 2012 of the study, overall literacy rate among women was 15% and literacy rate in men was 65%. Similarly, SPSS data also showed the difference in weekly visits out of the village. Male population frequented out of the village more often than women. In Mankiyali in religious domain, female participants were found non-significantly higher as they did not have access to the mosque of village, which has been established in qualitative part of the study as a source of multilingual use pattern of male participants in religious domain. According to our qualitative data, most of the females were reported to offer *Nimaz* five times a day strictly; however, they hardly went to the mosque or attended any religious gatherings. They offered *dua* at the end of *Nimaz* in Mankiyali language. Moreover, the language of instruction for the recitation of Quran has been Mankiyali. This table showed female participants non-significantly higher. Hindko and Pashto in neighborhood and family also established previous

studies on gender preferences of language use (Labov, 1963, 1966, 1972; Pavlenko and Piller, 2001; Romaine, 1999; Milroy, 1992).

In-depth analysis of the results of Table 20 demonstrated the male participants scored significantly higher on all the items of the scales. Starting from the mean value of the first item which computed responses of family interaction of parents and grandparent showed male participant higher ( $M = 3.89$ ) as compared to female participants ( $M = 3.47$ ), similarly the last item computing the mean values of siblings also revealed the patterned responses. The mean value of male participants ( $M = 3.90$ ), remained significantly higher than female participants ( $M = 3.64$ ). This systematic variation on Table 20 showed male participants consistently higher on the language use of Mankiyali across all the family members. According to Holmes (2001), such variation of a minority language speeds up language shift. These results have been found in line with Cavanaugh (2006) who reported a gendered difference in town of Bergamo in the north of Italy. Results of the study also revealed that Bergamasco men favored a local language; on the other hand, women displayed their preference for Italian language, dominant national language of the country. Moreover, these findings have not been found in line with the literature, which projected females as protectors of mother tongue and culture (Dabène & Moore 1995; Pavlenko, 2001).

The results of Table 19 validated the next part of the assumption. Attitudes are termed as beliefs of the different people. This table displayed a significant difference across the male and the female participants on positive attitude and negative attitude. Female participants scored higher on positive attitudes ( $M = 26.32$ ) as compared to male participants ( $M = 24.27$ ). Similarly, male participants scored higher on negative attitude. However, these results have not been found in line with some previous researches reporting contrary results (Anjum, 2007; Anjum, et al., 2014; Hoffman, 2006). These researches found female participants less active and scored lower positive attitude for their native languages. These results have not been found in line with qualitative data, which represented male participants higher on positive attitude and female participants higher on negative attitude. There were a limited number of participants in the qualitative data, which have not been sufficient for such

generalized appraisal. However, the important part found in the entire male and female participants in the qualitative data was positive attitudes for all the dominant languages. In general, community had positive attitude for Mankiyali language. It generally varies across gender (Lawson & Sachdev, 2000). According to the results of thematic analysis, a group of educated middle aged and young men of this village tried to remove the stigma of the community by giving it a new name and started to identify themselves with Mankiyali as their linguistic heritage and identity symbol in their multiethnic and multilingual context. The similar findings were also reported by Rensch (1992, p. 58). Most of the results on these tables were also consistent with previous studies (Holmes, 1992; Cavanaugh, 2006; Hoffman, 2006) which showed gender as an important factor of language shift and maintenance.

### 8.3 Age

Table 21 showed statistically meaningful difference across the three generations of Mankiyali speakers on language attitudes, positive attitudes, and negative attitudes. Therefore, this part of our fourth hypothesis has been confirmed. The results showed that the first generation had showed the highest positive attitude for Mankiyali language; on the other hand, the third generation scored the highest on negative attitude for Mankiyali language. The first generations and the third generations of indigenous and minority languages often show these varying trends (Ghani & Ridzuan, 1992; Jia & Aaronson, 1999; Yeni-Komshian, et al., 2000). Positive attitudes and negative attitudes across three generations have been termed crucial to reduction and maintenance of a minority language. It is concluded that children of minority languages showed positive attitude for their native language during initial years of schooling due to various factors. These factors such as peer influence and watching television have been reported to bring a change in attitude for their native language (Fishman, 1991; Brenzinger et al., 2003; Rohani et al., 2005; RO & Cheatham, 2009; Jia & Aaronson, 1999; Yeni-Komshian et al., 2000; Anjum, 2007). The role of grandparents and their positive attitude for their cultural and linguistic heritage have been associated with the transmission of this cultural legacy to the third generation. Children living in larger families with parents,

siblings or grandparents are more predisposed to develop positive attitude for learning their culture and especially their language (Tan Jun Hao & Ng, 2010). Krashen (1998) explained that the negative attitudes of minority speakers towards their languages were reconnected to unpleasant exchanges with their own speech community. Speakers with better proficiency from their own community ridiculed these young members. Due to these negative interactions, young bilingual third generation speakers not only avoid using their language but also tend to develop a negative attitude for it (p. 42). Some studies showed preference of teenagers for majority language as compared to their native language. In another study, attitude of Spanish speaking children was linked to their proficiency in English (Hakuta & D'Andrea, 1992). Tse (1998) indicated change of attitude of the children of minority language. As they moved away from the family and entered into teenage, they became more predisposed to choose a language different from family language. Children living in joint families with parents, siblings or grandparents are more inclined to cultivate positive approach for acquiring their cultural identity and particularly their language. This milieu effects competence and acquisition of mother tongue of the children. In this contact parents bond has been a significant feature. They act like intermediaries in this contact. Consequently, the influence of grandparents is moderately conditional to a level to which second generation remains vigorously in connection with the first generation (Tinsley & Parke, 1984; Whitbeck, Hoyt, & Huck, 1993).

The results of the present study also vindicated the same language situation. Results of this table not only validated this part of hypothesis but also testified previous studies.

The other part of the hypothesis shown in Table 22 was not fully confirmed; however, Mankiyali in religious domain showed statistically meaningful variation across the three generations. In dominant languages use patterns, first generation scored the lowest and the third generation scored the highest. In-depth analysis showed the participants from the third generation scored the highest ( $M = 75.25$ ) and the participants from the first generation displayed the lowest score ( $M = 22.90$ ). Mother tongue greatly depends on the home context. Grandparents who have little proficiency in dominant languages provide significant exposure

of their own native language; thus, the presence of the first generation in family has been positively associated to the intergeneration transmission and active exposure of minority home language (Ishizawa, 2004; Kondo-Brown, 1998). However, multilingual experiences of the community have been a major factor to predispose younger generation to shift gradually to dominant languages (Fishman, 1991). The data showed even preschool children were proficient in Hindko language. I personally witnessed that some parents in this village used to speak only Hindko to the toddler and preschool children although parents, grandparents and other family members often had bilingual interaction in Mankiyali and Hindko. Results of several researches showed that minority language shift has been observed as increasing when children were brought in active contact with majority language in school. Luo and Wiseman (2000) viewed systematic variation across third generation of Chinese bilingual speakers and their use and proficiency of English and Chinese. Similarly, results of Hindko and Pashto in neighborhood and family domains validated the results of dominant languages use patterns as majority of the third generation chose Hindko and Pashto to use it in neighborhood and family. In depth analysis showed that the third generation scored the highest ( $M = 4.80$ ) and the table showed the same patterned and systematic variation. The participants of the first generation displayed the lowest mean value ( $M = 10.33$ ). These results on this subscale indicated to a non-significant variation in the anticipated trend. However, these results have been in line with the previous studies, which studied impact of peer influence and neighborhood interaction as important factors of the variation across three generations (Tsunoda, 2006; Ghuman, 1991; Portes & Hao, 1998; Jia & Aaronson, 1999; Yeni-Komshian et al., 2000). Moreover, in Mankiyali in religious domain the third generation scored the highest scores. Similarly, languages in friendship domain indicated the same trends. These results have also been validated in qualitative part of the present study.

The results of Table 23 presented language use with grandparents, parents and siblings. Most of the results on the table did not show any statistically significant variations across the three age groups. However, the first generation consistently showed the highest use of Mankiyali language. These results also displayed the prevalence of Mankiyali language as

a home language in Dana village. The results also showed third generation scored the lowest on most of the items of the scales. According to Kibrik (1991), there will be no danger to a language for next forty to fifty years and if third generation does not speak this language, it will not survive beyond forty to fifty years (pp. 258-259). These result, therefore indicate a looming threat to this minority language. According to Fishman (1991), transmission of a language to the children is essential for the development and loss of a language. If they do not learn their native language, they will never be skilful to pass it onto the subsequent generations. The family is a basic unit for such transmission and most importantly it provides a deep bond with development of language and language activities. It shares and shapes personal, social, cultural and linguistic identity. Without transmission of mother tongue, maintenance and protection of a language is unattainable. Many of the speakers of the indigenous or a minority language decide to give up their language and not to pass their linguistic heritage to the next generations.

These results were in the line with the existing literature, which indicated interaction across grandparents, parents, grandchildren, and siblings as facilitating factors in the process of language acquisition and language use of the children (Garrett & Baquedano- Lopez 2002; Tinsley & Parke 1984; Whitbeck, Hoyt, & Huck 1993; Stevens & Ishizawa, 2007).

## **8.4 Marriage Patterns**

Table 24 presented statistically meaningful results of Mankiyali use across the families of exogamous and endogamous marriages. These results included findings of language use of grandparents, parents and siblings. All those participants with Mankiyali speaking mothers scored the highest Mankiyali use, the participants of the same village and community with Pashto speaking mother scored second highest Mankiyali use and the participants with Hindko speaking mother reported the least Mankiyali use. Comprehensive evaluation showed systematic and patterned responses across these three groups. These results have been found consistent with the findings of qualitative data of this study. These findings showed exogamous marriages have been one of the major factors of competing

bilingualism in the village. Hindko speaking women married in Dana village mostly spoke Hindko. Most of the children and husbands of these women reportedly spoke Mankiyali and Hindko with other members of these extended families. Some of the children of exogamic marriages spoke Hindko language even to their fathers. On the other hand, data showed a strong trend of Mankiyali use across father and children. However, uncles, aunts and cousins of most of these children spoke Hindko to them. Similarly, Pashto speaking women married in the village also spoke Hindko; however, their children showed a mixed usage pattern for these two languages. Language of parents, especially of mother, has been a key variable that contributes significantly in language loss and maintenance. Paulson (1994) specified exogamous marriages a vital cause of language maintenance and shift. Pauwels (1985) informed the higher rate of language shift among all the communities with cross-cultural marriages.

Similarly, Table 27 showed results of Mankiyali in religious domain, languages in friendship domains, Hindko and Pashto in neighborhood and family domains confirmed and established the assumptions given in the fifth hypothesis of the study. In-depth analysis of this table showed that children of Mankiyali speaking mothers scored the highest Mankiyali use and the children of Pashto speaking mothers reported the least. Similarly, children of Hindko mothers reported the highest use of Hindko and Pashto in neighborhood and family domains and children of Mankiyali-speaking mothers scored the least. However, the results of dominant languages use patterns, Mankiyali in family, religious, neighborhood domains showed a non-significant variation in the responses of the participants. Table 28 showed a non-significant variation presented on negative attitude and positive attitude across these three groups. Children of Hindko-speaking mothers informed the highest dominant languages use patterns. Likewise, children of Mankiyali-speaking mothers scored highest on Mankiyali in family, religious and neighborhood domains. Contrary to this, children of Mankiyali-speaking mothers scored the highest on negative attitude for Mankiyali language, and children of Hindko-speaking mothers scored the highest positive attitude for Mankiyali language. In the light of these results, Mankiyali language has been facing the threat of extinction. Most of the

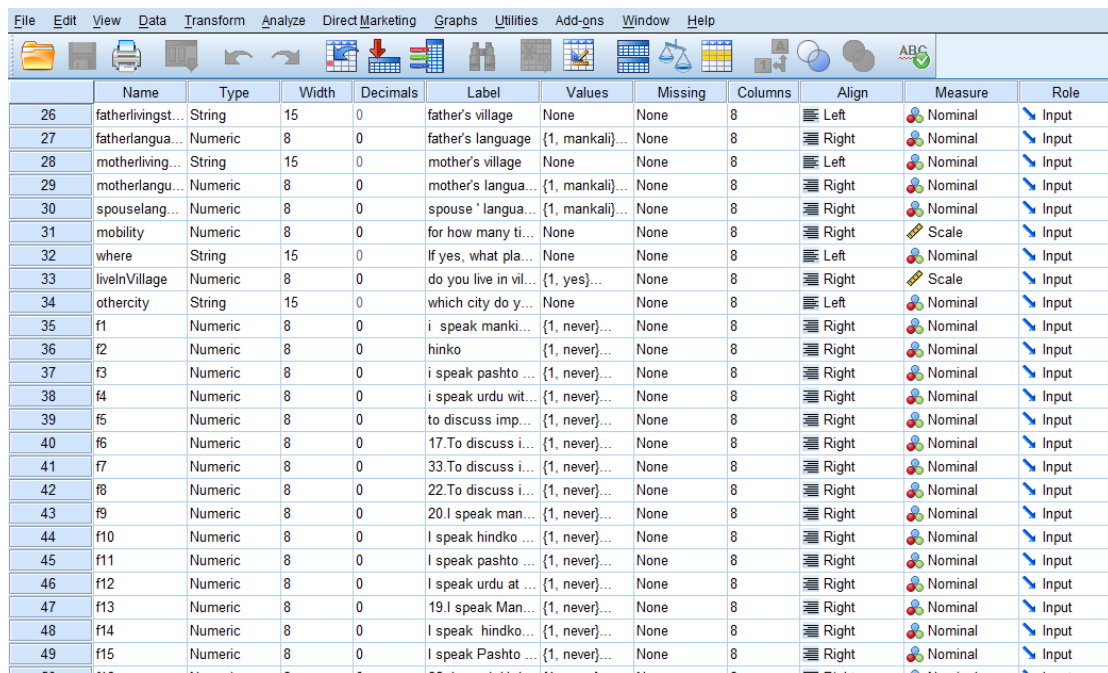
existing literature noted that intermarriages often lead a language to endangerment (Brenzinger, 1997, p. 276; Campbell, 1994, p. 299; Dixon, 1989, p. 245; Borberly, 2000; David, 2003, 2008; Martin, 2008; Martin & Yen, 1992; Pauwels, 1985; Lasimbang, 1996). Overall, these results have been found consistent with the existing literature.

## 8.5 Bilingual and Multilingual Speakers

All the participants of study were reportedly bilingual or multilingual speakers. Results of Table 27, 28 and 29 demonstrated responses of bilingual and multilingual speakers of Tarawara community. Table 27 displayed a significant difference in dominant languages use patterns and showed multilingual participants higher ( $M = 83.08$ ) than bilingual speakers participants ( $M = 71.87$ ). Multilingualism and bilingualism have also been investigated in the context of language maintenance, language shift and language endangerment. However, multilingualism has not been necessarily seen as a threatening condition for a language unless a language is confronted with a dominant language (Dixon, 1989, p. 32). Generally, multilingual and bilingual knowledge influences the language behavior of an individual (Wardhaugh, 2011, p. 23). In this regard, the results are linked to diglossic milieu, where different languages have different roles and status in the lives of the people of Dana. In such diglossic context, the low variety has low social prestige: it is reserved for informal interactions of family, peers and neighborhood communications. On the other hand, the high variety is used in formal settings of education and profession (Sebastian, 1982, p. 8). Similarly, the results of Hindko and Pashto in neighborhood and family domains have revealed a consistent trend. This part of hypothesis has been accepted, as there has been a significant variation across bilingual and multilingual Mankiyali participants. Multilingual Mankiyali participants scored higher ( $M = 4.75$ ) than bilingual speakers ( $M = 4.36$ ). Qualitative data validated this part of the results. Most of the female population of the community was reportedly bilingual; however, male population was reportedly multilingual. According to this data, thirty years ago, this community was monolingual. Gradually, several demographic causes such as exogamic marriages, frequent mobility, and bilingual education



have changed the speech behavior of this community. All the participants of the study have been reported to become first bilingual and then many of them with frequency of contact situation gradually became multilingual. Bilingualism and multilingualism can eventually direct to language shift in a society and is often manifested by intergenerational switching of the languages (Fasold, 1984; Dressler, 1984, Aitchison, 1981; Fishman, 1991). Moelleken (1983) explained this. He observed language shift to escalate a competing bilingualism in number of intimate domains before a complete shift occurs. This has also been observed in the Maori people in New Zealand. All the speakers of this language became bilinguals during the last years of 19<sup>th</sup> in English. During the second part of the 20<sup>th</sup> century, they became monolingual in English (Holmes, 2008, p. 57). Rensch (1992) reported same language behavior in the Kalami Kohistani community (p. 32). On the other hand, Decker (1992) also reported different linguistic behaviors across Ushojo speakers. According to this study, most of the Ushojo speakers were proficient in at least three languages (p.75). Chilisso-speaking population in most Indus Kohistan showed multilingual trends. Most of them preferred Pashto and Urdu; however, women showed stable bilingual trends. This has been seen as a positive factor of language vitality (O'Leary, 1992, p. 120). Similarly, the construction of the Neelam Highway disturbed the state of stable bilingualism, which had existed in the Kundal Shahi speaking community due to increasing mobility. Even though a stable bilingualism was seen in the community for a long time and people spoke both Kundal Shahi and Hindko; currently the situation is much worse and Kundal Shahi is vanishing fast (Rehman, 2012, p. 111). This is also evident in the qualitative data of the present study.



	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
26	fatherlivingst...	String	15	0	father's village	None	None	8	Left	Nominal	Input
27	fatherlangua...	Numeric	8	0	father's language	{1, mankali}...	None	8	Right	Nominal	Input
28	motherliving...	String	15	0	mother's village	None	None	8	Left	Nominal	Input
29	motherlangu...	Numeric	8	0	mother's langua...	{1, mankali}...	None	8	Right	Nominal	Input
30	spouselang...	Numeric	8	0	spouse ' langua...	{1, mankali}...	None	8	Right	Nominal	Input
31	mobility	Numeric	8	0	for how many ti...	None	None	8	Right	Scale	Input
32	where	String	15	0	If yes, what pla...	None	None	8	Left	Nominal	Input
33	liveInVillage	Numeric	8	0	do you live in vil...	{1, yes}...	None	8	Right	Scale	Input
34	othercity	String	15	0	which city do y...	None	None	8	Left	Nominal	Input
35	f1	Numeric	8	0	i speak manki...	{1, never}...	None	8	Right	Nominal	Input
36	f2	Numeric	8	0	hinko	{1, never}...	None	8	Right	Nominal	Input
37	f3	Numeric	8	0	i speak pashto ...	{1, never}...	None	8	Right	Nominal	Input
38	f4	Numeric	8	0	i speak urdu wit...	{1, never}...	None	8	Right	Nominal	Input
39	f5	Numeric	8	0	to discuss imp...	{1, never}...	None	8	Right	Nominal	Input
40	f6	Numeric	8	0	17.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
41	f7	Numeric	8	0	33.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
42	f8	Numeric	8	0	22.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
43	f9	Numeric	8	0	20.I speak man...	{1, never}...	None	8	Right	Nominal	Input
44	f10	Numeric	8	0	I speak hindko ...	{1, never}...	None	8	Right	Nominal	Input
45	f11	Numeric	8	0	I speak pashto ...	{1, never}...	None	8	Right	Nominal	Input
46	f12	Numeric	8	0	I speak urdu at ...	{1, never}...	None	8	Right	Nominal	Input
47	f13	Numeric	8	0	19.I speak Man...	{1, never}...	None	8	Right	Nominal	Input
48	f14	Numeric	8	0	I speak hindko...	{1, never}...	None	8	Right	Nominal	Input
49	f15	Numeric	8	0	I speak Pashto ...	{1, never}...	None	8	Right	Nominal	Input

Figure 16. Screen shot of SPSS data

Mankiyali in religious domain and languages in friendship domain also established this part of the sixth hypothesis. It showed multilingual Mankiyali participants lower ( $M = 26.31$ ) than bilingual Mankiyali participants ( $M = 26.93$ ) The results of Mankiyali in family, religious and neighborhood domains specified non-significant difference and bilingual speakers scored higher as compared to multilingual speakers.

There was not a meaningful significant difference across the bilingual and multilingual speakers of Tarawara community in the results of negative attitude and positive attitude, thus these results on Table 28 did not confirm this part of hypothesis. Scored of bilingual and multilingual speakers on positive attitude did not show meaningful variation; however, multilingual speakers scored non-significantly higher on negative attitudes. The overall results of language use with grandparents, parents and siblings on Table 29 presented the same indication. It showed a non-significant variation on the use of Mankiyali in the family. In depth evaluation revealed that, the bilingual speakers used Mankiyali language more frequently than multilingual speakers did.

Over all, some of our assumptions of the sixth hypothesis were confirmed. The results were also found consistent with existing major literature (Kachru, 1996; Fishman, 1972;

Augsburger, 2004; Beardsmore, 1986; Grosjean, 1999; Dixon, 1989). Welsh speakers in Wales deliberately discouraged their children to communicate in Welsh in order to increase their proficiency in English (Nettle & Romaine 2000, p. 138). Some parents in the Tarawara community have already started speaking Urdu with their children in order to improve their Urdu. Nevertheless, Urdu is not dominating the position of Mankiyali; it is Hindko which is substituting it. In the light of literature and findings of these results, Mankiyali language has been in constant contact with dominant languages such as Hindko, Urdu, Pashto and English. As no one from the participants of this language reported to be monolingual, this author compared language used patterns, family language use, positive attitude and negative attitude. Multilingual speakers, who were found in majority in this community, reported higher use of dominant language and negative attitude for Mankiyali language and lower use of Mankiyali and positive attitudes. This scenario presents a bleak future for Mankiyali.

## 8.6 Education

Table 30, 31 and 32 presented the responses of Mankiyali speaking participants with seven levels of education on variable of the questionnaire.

Results of Tables 30 revealed a substantial difference across all the educational levels of Mankiyali speakers on dominant languages use patterns. The illiterate participants displayed lowest scores on this subscale. The participants with fourteen years of education showed the highest on this variable. These results were also substantiated in qualitative data. Most of the illiterate and less educated participants were not found proficient in dominant languages such as Urdu and English, as Urdu and English have been languages of education in Pakistan (Rahman, 1999, p. 262). In this context, exposure to dominant languages signifies a better life. SPSS Data of this study showed 5.3% of the total participants reported fourteen years of education and 2.6% of the total participants reported sixteen years of education.

On the other hand, the participants with fourteen years of education scored the highest on Mankiyali in religious domain. The illiterate participants scored the second highest and the participants with primary education scored the lowest on this variable. These results

were consistent with previous studies (Giles et al., 1977; Borbély, 2001). The participants with five years of education scored the highest on Hindko and Pashto in neighborhood and family domains and the participants with no education scored the lowest on this variable. Although, the results of Table 32 computing Mankiyali use of grandparents, parents and siblings confirmed the seventh assumption but the result were indicating a different direction. The groups of the most educated participants reported the highest use of Mankiyali and the groups with lower education reported lowest use of Mankiyali in family. As it was already indicated in the discussion section of the qualitative study about highly educated male participants of this community, all these men are progressive, forward-looking and hardworking individuals. Their better education relatively improved the socio-economic status of their families. According to one of them, contrary to the past practices of the community, they started using this language in unrestricted spheres. This happened because they observed that another marginalized ethnic group of Bandi Shungli, Gujars, started using language as a symbol of identity especially in elections. This factor, according to this participant, encouraged the educated community members to use Mankiyali language in existing domains of this language. This factor provides elucidation of the results of Table 32.

On the contrary, the results of Table 31 revealed the other side of the picture. These results established this segment of seventh hypothesis. The score of less educated groups revealed better positive attitude for Mankiyali language than of the more educated groups, similarly the illiterate participants reported the least negative attitude. These finding are in line with previous studies advocating mother tongue as medium of instruction in early education (Hakuta & Pease-Alvarez, 1994; Jia & Aaronson, 2002; Tseng & Fuligni, 2000; Kim, 2006; Harrison & Piette, 1980; Augsburger, 2004; Stevens & Ishizawa, 2007). Most of multilingual societies impose a dominant language on their children of linguistic minority background to acquire this language, assimilate them in the mainstream society, and have upward social mobility (Fillmore, 1991; Rahman, 2006). An extensive literature on the languages of Pakistan provided an overview of diminishing cultural and linguistic multiplicity

and status of indigenous languages in Pakistan (Backstrom, 1992; Decker, 1992; Baart, 2003; Rehman & Baart, 2005; Weinreich, 2010).

Fillmore (1991) undertook one of the initial researches by scrutinizing language shift across children of marginalized minority languages background. In this study, she concentrated on families who used marginalized minority languages and whose kids had joined pre-school programs in the USA. She observed that the children, mostly those who began acquiring English before their fifth birthday, were already dropping their home language. She revealed that several children had left their native language before grasping the second language. Similarly, it was established that several migratory families have been arriving in countries where their native language is not the mainstream language. Their children commence to acquire their native language before starting school. However, once they go to school, they start to acquire the majority language and their native language begins to give way to change. Per se, stress is placed on picking the new language as which is the only means for them to integrate themselves into, an otherwise, alien society.

This language situation has been largely ascribed to state policies of assimilation (Rahman, 1999, 2001, 2006 a, b) and a distinguished unwillingness of policy makers to accommodate diversity of linguistic and cultural multiplicity of the country (Ali & Rehman, 2001, p. 14). Role and status of different languages in education in Pakistan has been direct implementation of these policies. The focus has been largely to strengthen few privileged powerful classes at the expense of many indigenous cultures and languages of the country, thus empowering English and Urdu languages by using them in different domains of power (Rahman, 1996, 2004; Shamim, 2008). Recently, a bill for giving national status to nine indigenous languages; Balochi, Sindhi, Siraiki, Hindko, Balti, Barvi, Punjabi, Pashto and Shina, was overruled by the standing committee of National assembly (Sultana, 2014). The only indigenous languages used in the country are Pashto and Sindhi at provincial level. This study has been undertaken in KPK province of the country. In this province, language has been connected to ethno-nationalism (Rahman, 1999, 89- 97). Due to this ethno-nationalism, the name of the province was renamed in 2010 (Rahman, 2010). Previous ANP-led

government introduced major regional languages in early education (Khan, 2013). Hindko has been introduced in early education in this region. This decision could have promoted Hindko language but still the other regional minority languages were ignored. Recently, PTI led provincial government again changed this medium of instruction from local languages and Urdu to English medium for all the levels of education (Khan, 2014). This kind of policies have been termed as slaying educational reforms (Mustafa, 2007) as inclusion of an entirely unfamiliar language as a medium of instruction during initial years of education is counterproductive to the children's growing cognitive needs (Lee, 1996; Baker, 2001; Cummins, 2000; Torrance & Olson, 1985). Our society needs additive bilingual education. This will create a more tolerant society (Cummins, 2000). It gives the prospects to the learners, during their early education, to not only keep or learn their mother tongue but also prove a strong antidote to the culture conflict. This will lead them to learn the alternative worldview and develop higher prestige for their language. They will learn to distinguish and cope with the cross-cultural ideals that are often at odds with each other, and they will start to accept more contentedly the cultural value that is suitable for a particular cultural situation (Tennant, 1993).

## **8.7 Family Systems**

Table 33, 34 and 35 presented the computed responses of participants from combined and unitary families of Dana village on the subscale of dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain, negative attitude and positive attitude. These responses specified a constant but non-significant trend and consequently these results did not establish the eighth hypothesis of this investigation. Table 33 displayed that the participants from unitary families reported higher on dominant languages use patterns and Hindko and Pashto in neighborhood and family domains. In contrast, the participants from combined families reported higher on Mankiyali in family, religious and neighborhood domains and Mankiyali in religious domain. Likewise,

Table 35 showed that combined families reported constant higher scores on Mankiyali use of grandparents, parents and siblings. These findings have been found in line with previous studies, which underscored the significance of extended households for the maintenance of a family language (Lawson & Sachdev, 2004, Fishman, 1972; Winter & Pauwels, 2000; Clyne & Pauwels, 1997; Kamo, 1998). A slower language shift of Tai-gi, an indigenous language spoken in Taiwan, to a dominant language, Mandarin, has been noticed in the extended families as compared to the nuclear families (Sandel et al., 2006). It has been established that in extended and combined families, communication across grandparents and grandchildren assists the development of language acquisition and language use of the children in the family. Grandparents have been acting like mediators of this process. Therefore, the involvement of grandparents has been reported to be partially dependent on communication of grandparents with the second and the third generations (Tinsley & Parke, 1984; Whitbeck, Hoyt & Huck 1993).

However, the data of interviews, focus groups and participant observation also validated the role of combined families in passing on this linguistic heritage to the younger generations. On the other hand, it also indicated the young ones shifting gradually to Hindko as it has been a regional dominant language of wider communications. Most of the families in Dana were extended. These families accommodated three generations under one roof. These families had grandparents, parents, aunts, uncles and children. This factor provided wholesome and vigorous interaction across all the members. This factor has been not only a favorable factor for the transmission of Mankiyali but also directed the access of Hindko language in these families. As the thematic analysis showed how these Mankiyali speakers comfortably switched to Hindko in order to communicate to Hindko speaking women married in this community and their children.

Similarly, in some families, the use of grandparents as baby sitters, while parents are at work, has helped to transmit the grandparental language to the youngest generation, but as we shall see, children may undergo language loss or show refusal when they become older. The casual acceptance by Singaporean parents of changes in language repertoire in the early

years of life has been discussed (Gupta & Chandler, 1993). Fillmore (1991) also highlights that those strong and healthy relationships in immigrant families can be facilitated through communication with immediate and extended family using their heritage language. She also mentions that this ability in children can be achieved by strong support, advice, and efforts from immigrant parents.

The result of Table 33 on negative attitude and positive attitude suggested a different direction. The participants of combined families scored lower on positive attitude and higher on negative attitude. Tollefson (1991) explained family context and such attitudes with relation to the socio-political status of the family, language transmission, governmental and linguistic policies and support of the community.

## **8.8 Mobility**

Table 36, 37 and 38 presented the responses of Mankiyali-speaking participants with seven mobility groups on the subscales of questionnaire. Most of these results were not statistically significant; however, these results presented a trend, which has been consistent with the existing literature and data of interviews, focus groups and participant observation.

Table 36 presented language use patterns of Tarawara community living in Dana village. The results of dominant languages use patterns indicated a statistically meaningful variation and therefore this part of the ninth hypothesis of the study has been confirmed. The participants who had no weekly mobility scored lowest and the participants who reported seven weekly visits out of the village scored the highest. As active mobilization of the speakers of minority language speakers predisposes speakers to assimilate with majority cultures, these results were found consistent with some of the existing literature. In order to assimilate with dominant culture, speakers in contact situation tend to learn the dominant culture for socio-economic benefits. David and Dealwis (2008) noted that in order to adjust into the new milieu, minority language speakers are bound to adjust to a dominant culture. This has also been in line with David (2003) who noted that the Punjabi Sikhs living in Malaysian valley of the Klang opted for Bahasa Malaysia and have been communicating in



Bahasa Malaysia and English since these languages were essential for their upward social mobility. Similarly, Trudgill (2000) also reported that number of minority languages in Malaysia are facing a threat from Bahasa Malaysia and English.

The results of Mankiyali in family, religious and neighborhood domains did not statistically establish this part of the last hypothesis of this research. The participants who confirmed five weekly visits out of the village revealed the highest mean values and the participants who reported three weekly visits out of the village demonstrated the lowest mean values. Similarly, the results of Mankiyali in religious domain also indicated statistically non-significant variance in the anticipated trend and consequently the results of this part of analysis have not been confirmed in this part of the last hypothesis. The participants who informed seven weekly visits out of the village scored the highest. The participants who reported five weekly visits out of the village scored the lowest. Likewise, the results of Hindko and Pashto in neighborhood and family domains also showed a non-significant difference and thus the expectations on this part of study have not been statistically established. These results, however, showed a systematic pattern with previously reported results. The participants with three weekly visits out of the village scored the highest on this variable. Moreover, the participants with seven weekly visits out of the village scored the lowest on this variable. The results of use patterns of languages in friendship domain indicated significant variation. Thus, the assumption of this part of the study has been accepted. The participants with one weekly visit scored the highest and the participants with four weekly visits out of the village scored the lowest. The results of Table 38 displayed Mankiyali use of grandparents, parents and siblings. These results did not show any statistically significant differences across these groups, thus this part of the last hypothesis has not been confirmed statistically. Nevertheless, the groups of participants who frequently went out of the village scored higher Mankiyali use in the family and the groups of participants who had fewer visits out of the village scored lower Mankiyali use in the family. This reported speech behavior has been due to prevalent bilingualism and multilingualism of the people of Dana. As the thematic analysis revealed, the people of Dana village unconsciously

switched from Mankiyali to Hindko in most of verbal communications in all the existing domains of this minority language. This trend indicated a systematic and consistent pattern of language shift.

The results of Table 37 displayed positive attitude and negative attitude of seven mobility groups. These results did not show statistically significant variations across these mobility groups. The participants with five weekly visits out of the village scored the highest on positive attitude. On the other hand, the participants with seven weekly visits out of the village scored the lowest. The results of negative attitude did not show statistically significant variations across the mobility groups; therefore, this part of the last assumption was not confirmed. However, the results pointed to a direction. The participants with seven weekly visits out of the village reported the highest negative attitude and participants with no weekly mobility scored the lowest. The results of thematic analysis also substantiated the impact of mobilization on the speech behaviour of the community. As it has already been mentioned, this community was monolingual some thirty years ago, eventually due to abolition of Amb state in 1969, expansion of better travel facilities, a bilingual education that excluded mother tongue literacy and relatively better job opportunities out of the village facilitated the people of village Dana to leave their village frequently. Kershaw (1992) observed a similar trend in his study on the Dusuns in Brunei. This community not only gave away their agriculture-related professions and joined govt. service but also left their native culture and language and adapted to mainstream culture and language. According to Lieberman (1984), the relationship of a language with modern transportation and communication may show the way to a shift towards that language. The society in which it happens may then uncover that only the acquisition of a dominant language will lead the people to have access to social upwards mobility via the power and resources that industrialization brings forth (Fasold, 1984; Fishman, 1977, 1991). These resources consist of access to better job prospects, specific familiarity required for advancement and in general, to higher status and privileges connected to this language. "In those settings in which either the myth or reality of social mobility is widespread, bilingualism is repeatedly skewed in favor of the more powerful culture being

acquired and used much more frequently than that of the lesser power" (Fishman, 1977, p. 115). So whereas social bilingualism is essential for language shift, it may be the industrialization, so called modernization and subsequent rejection of access to resources by those who do not use a specific language, that serve as impetus to language shift. Fishman (1977) specifically associated the quantity of American investments in the context of the spread of English (p. 2).

This chapter presented discussion of the results of nine hypotheses and substantiation and confirmation of these results with the qualitative data and existing literature. Discussions of study have been grounded on the results of language use with grandparents, parents and siblings, negative attitude and positive attitude, dominant languages use patterns, Mankiyali in family, religious and neighborhood domains, Hindko and Pashto in neighborhood and family domains, Mankiyali in religious domain and languages in friendship domain. This section also linked these results to the existing literature and the data of interviews, focus groups and participant observation to validate, confirm and explain these results.

## **8.9 Findings of the Study**

1. In Sociolinguistic terms, Mankiyali language is different language from the other languages spoken in the region. Core vocabulary items comparisons showed this difference. It shares higher lexical similarity with Bateri than any other language within the "Dardic "group. Mankiyali is not mutually intelligible with any other neighboring languages including Bateri as it does not show enough lexical similarity.
2. The phonological analysis of the language reveals that it has two basic syllable types, and ten primary vowels and thirty consonants.
3. The thematic analysis revealed seven domains of Mankiyali in Dana village: family, friendship, neighborhood, religion, cricket ground, education and market.
4. The results of EFA validated and characterized five scales of first part of the questionnaire, which was used in hypotheses testing in the main study.

5. This analysis showed that although Mankiyali language has been transmitted to the next generations but this language group was reportedly in contact situation in all the existing domains.
6. For the first generation participants, language use and language contact have been more frequent in Mankiyali than Hindko.
7. Hindko language use patterns and language contact of Mankiyali and Hindko for all Mankiyali speakers were different (families, neighborhood, workplace/school, groups, other).
8. The first generation has more positive attitudes for Mankiyali as compared to the second and third generations.
9. Mankiyali usage is found different in the families of exogamic mothers.
10. Attitudes and language use patterns of Mankiyali are different in case of frequent mobility, jobs away from Dana village, level of education, occupational patterns and proficiency in other language/s, in joint families and unitary families, with varying number of siblings, gender and birth order.

Adhering to Creswell (1998), this study accomplished the aims set initially at the beginning of the inquiry. The initial survey showed a competing bilingual situation and Hindko emerged as taking over minority language of Tarawara community living in Dana village. After completing preliminary study and establishing the lexical similarity and genealogical link, the study started with focus discussions. These focus discussions helped me to modify my questionnaire and I not only expanded the variable of the questionnaire but also added vital demographic variable to the questionnaire. Moreover, the results of thematic analysis have been validated in the EFA. Similarly, this thematic analysis not only explored the competing language situation in Dana but also reinforced my hypothesis testing and also authenticated the results of nine hypothesis of the study in the last chapter of this study.

As it has already been mentioned that vitality of lesser-acknowledged languages is threatened. These languages have never been protected by the state. Mankiyali is one such language. Data shows a social, political and economic disparity and imbalance of power

across the linguistic groups. Tarawara community with lesser social, political and economic power starts to assimilate with dominant cultures and thus endangering their unique and diverse cultural and linguistic heritage.

Understanding of the significance of the linguistic diversity at wider level demonstrations, unchallenged vitality and worth of languages, chiefly, marginalized minority languages. Diversity is the quintessence of the world and the world is indebted for its survival to cultural and linguistic diversity as intrinsically good (Crystal 2004, Hall 2005). “Language diversity is essential to the human heritage. Every language embodies the unique cultural wisdom of a people. The loss of any language is thus a loss for all humanity” (Brenzinger et al., 2003, p. 1).

The present study is an academic venture to supplement and celebrate cultural and linguistic diversity of Tarawara community. It is the first attempt to investigate Mankiyali, an undocumented language, spoken in the Mansehra District of Khyber Pakhtoonkhwa (KPK). Most importantly, it is set to celebrate the marginality of a small group of people who speak a language distinctive and different from neighboring communities. It is an attempt to place it on the linguistic map of Northern Pakistan where twenty-five documented languages are spoken. No linguistic literature reported this language (O’Leary, 1992; Grierson, 1906; Morgenstern, 1973; Lewis, et al., 2014; Rehman and Baart, 2005). This language is spoken in a godforsaken and far-flung village of less known UC, Bandi Shungli.

This study can be replicated with other lesser-acknowledged minority languages of Pakistan. This study employed three statistical procedures such as Pearson Product Correlation, Independent sample t-test and ANOVA. Further studies may include other advance statistical models such as Mediation and Moderation for prediction and interaction of the variables to explore more variables. Similarly, the qualitative data can be studied using analytical frameworks to explore ideologies in relation to the marginalization of this community. This study may have implications on the cultural and language policymaking. The present study is an academic endeavor to contribute and celebrate cultural and linguistic

diversity of a specific community. Moreover, this study may be used for revival and revitalization program at some stage.

The basic stimulus of such studies is to show the possibility to save these lesser-acknowledged indigenous minority languages and endangered languages to prevent language loss and language shift. The revival and protection of minority languages is not impossible. The revival of Hebrew in Israel, French in Quebec, and Catalan in Spain are examples of some of various successful efforts found around the world (Fishman, 1991). Similarly, Forum for Language Initiatives (FLI), a non-governmental organization, has been playing an important role in Pakistan in cultural and linguistic context. FLI has been engaged to document the languages and cultures of the language communities especially living in northern Pakistan. FLI is consistently helping the language communities in establishing mother tongue based multilingual schools by training the local people in the areas of curriculum development and teaching (Akhunzada, 2013). Similarly, Rahman (1996) proposed introducing local languages in the elementary education and at the local government level like Switzerland. This will not only safeguard people's culture but also help them promote their regional and local identities.

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## APPENDICES

### APPENDIX – A

<b>Graded Intergenerational Disruption Scale*</b>	
<b>Level</b>	<b>Description</b>
1	The language is used in education, work, mass media, government at the nationwide level
2	The language is used for local and regional mass media and governmental services
3	The language is used for local and regional work by both insiders and outsiders
4	Literacy in the language is transmitted through education
5	The language is used orally by all generations and is effectively used in written form throughout the community
6	The language is used orally by all generations and is being learned by children as their first language
7	The child-bearing generation knows the language well enough to use it with their elders but is not transmitting it to their children
8	The only remaining speakers of the language are members of the grandparent generation

**(Adapted from Fishman 1991)\***

## APPENDIX – B

### UNESCO Language Endangerment Framework \*

Degree of endangerment	Intergenerational Language Transmission
Safe	The language is spoken by all generations; intergenerational transmission is uninterrupted
Vulnerable	Most children speak the language, but it may be restricted to certain domains (e.g., home)
Definitely endangered	Children no longer learn the language as mother tongue in the home
Severely endangered	The language is spoken by grandparents and older generations; while the parent generation may understand it, they do not speak it to children or among themselves
Critically endangered	The youngest speakers are grandparents and older, and they speak the language partially and infrequently
Extinct	There are no speakers left
	Brenzinger, M, et al. (2003)*

## APPENDIX – C

### The Expanded Graded Intergenerational Disruption Scale (EGIDS) ( Lewis and Simons (2010)\*

Level	Label	Description	UNESCO
0	International	The language is used internationally for a broad range of functions.	Safe
1	National	The language is used in education, work, mass media, government at the nationwide level.	Safe
2	Regional	The language is used for local and regional mass media and governmental services.	Safe
3	Trade	The language is used for local and regional work by both insiders and outsiders.	Safe
4	Educational	Literacy in the language is being transmitted through a system of public education.	Safe
5	Written	The language is used orally by all generations and is effectively used in written form in parts of the community.	Safe
6a	Vigorous ( Lewis and Simons (2010)*	The language is used orally by all generations and is being learned by children as their first	Safe

		language. Safe	
6b	Threatened	The language is used orally by all generations but only some of the child-bearing generation are transmitting it to their children.	Vulnerable
7	Shifting	The child-bearing generation knows the language well enough to use it among themselves but none are transmitting it to their children	Definitely Endangered
8a	Moribund	The only remaining active speakers of the language are members of the grandparent generation.	Severely Endangered
8b	Nearly Extinct	The only remaining speakers of the language are members of the grandparent generation or older who have little opportunity to use the language.	Critically Endangered
9	Dormant	The language serves as a reminder of heritage identity for an ethnic community. No one has more than symbolic proficiency.	Extinct
10	Extinct	No one retains a sense of ethnic identity associated with the language, even for symbolic purposes.	Extinct



## APPENDIX – D

### QUESTIONNAIRE

This research is conducted under the supervision of Faculty of Higher Studies, NUML Islamabad. The present research is related to Mankiyali language. The data collection in this regard will be a part of an academic study only. Thank you very much for your cooperation.

Name.....

Your age:.....

Gender:

Male

Female

Place of birth .....

Area where you Live:.....

Nearest City.....

Occupation.....

Highest Qualification (level of  
education).....

List all the other languages you can

communicate .....  
.....

Sect.....

Do you live in village....

Family System joint / Unitary

Monthly Income.....

Number of Siblings.....

Birth Order.....

Marital Status.....

Are you married within community or  
outside?.....

Married In Paternal tribe or maternal.....

Has your family always been living in this  
village.....

Name of your father's village .....

Name of your mother's  
village.....

Father's Language.....

Mother's Language.....

Spouse's Language.....

For How Many Times You Go Out Of

Village.....

If yes, what places do you travel to?

.....

If you don't live in village Which city/ village

do you live.....

Please tick the appropriate number from 1 to 4.( 1. Never 1. Sometimes 2. Often 3. Always 4

Scale 1.	1	2	3	4
1. My boss speaks Urdu so I speak Urdu to him.				
2. I speak Urdu with my colleagues.				
3. It is necessary to know Urdu for a government jobs.				
4. My boss speaks Pashto so i speak Pashto to him.				
5. I speak Urdu with my friends and acquaintances.				
6. From grade, one Urdu language was language of instruction for me.				
7. I speak Urdu with all my friends who speak other languages.				
8. My boss speaks Hindko so I Hindko with him.				
9. I speak Pashto with all my friends who speak other languages.				
10. At my office, I use Urdu to introduce my friends to others.				
11. From grade, one Hindko language was language of instruction for me.				
12. I speak Urdu to men of my family				
13. I speak Pashto with strangers.				
14. My boss speaks English so i speak English with him.				
15. I send applications and official letters in English.				
16. I speak Hindko to my family for discussing important issues of the				

family				
17. I appeal and address God in Mankiyali.				
18. I speak Mankiyali to women of my family				
19. I speak Mankiyali with my family				
20. Malvi Shahib uses Mankiyal for giving instruction while teaching Quran				
21. To discuss important matters of the family I speak Urdu				
22. My neighbours speak Mankiyali				
23. When offering nimaz at home I offer dua in Mankiyali				
24. I speak Mankiyali to children of my family				
25. I speak Mankiyali with my family members				
26. Preaching of molvi Shahib is in Mankiyali language.				
27. In my village, Language of religious instruction is Mankiyali				
28. The mosque loud speaker all announcements are made in Mankiyali language				
29. In my village after Jumah prayers dua is offered in Mankiyali				
30. My neighbours speak Hindko.				
31. I speak Pashto to women of my family				
32. To discuss important matters of the family I speak Pashto				
33. I use Mankiyal to introduce my friends to others				
34. I speak Hindko with all my friends who speak other languages.				
35. I speak Pashto with my friends and acquaintances.				
36. I speak Hindko with all my friends who do not understand my language.				

**Scale 2**

**How do you use Mankiyali in your family? Please tick the appropriate number from 1 to 4.**

	Never 1	Sometimes 2	Often 3	Always 4
1. Parents among themselves				
2. Father to children				
3. Children to parents				
4. Children among themselves				
5. Paternal grandparents to parent				
6. Maternal grandparents to parents				
7. Paternal grandparents to children				
8. Maternal grandparents to children				
9. Children to paternal grandparents				
10. Children to maternal grandparents				
11. Son to mother				
12. Daughter to mother				
13. Son to father				

### Scale 3

#### Attitudes

Please tick the appropriate number from 1 to 4, depending on how much you agree/disagree with the statement 1=sometimes, 2=often 3=usually, 4=always

Statement	1.	2.	3.	4.
1. I like speaking Mankiyali				
2. Speaking Mankiyali is an advantage.				
3. I prefer using my mother tongue in most situations, whenever possible.				
4. I prefer using Mankiyali in all situations, whenever possible.				
5. I think it's important to maintain Mankiyali to enable Pakistan to develop				
6. We owe it to our ancestors to try to preserve the mother tongue of our people.				
7. I strongly identify myself with my mother tongue, and the group that speaks it.				
8. Mankiyali offers advantages in seeking good job opportunities.				
9. For a better job I need to know either Urdu or English, not Mankiyali				
10. Mostly my language is not rated high by people speaking other languages.				
11 If had to choose whether my child would be educated in the medium of Mankiyali or Urdu/English I would definitely choose Mankiyali				
12. Mankiyali is less useful to know than English/Urdu.				

13. I feel proud to say I can speak Mankiyali				
14. The status of Mankiyali is higher than that of any other language for me.				
15. I would feel embarrassed if I speak Mankiyali in front of my friends.				
16. Without the knowledge of Mankiyali, I would miss out many rewarding and enjoyable parts of culture, such as folk music and indigenous literature.				

## APPENDIX – E

### INTERVIEW PROTOCOL

1. What do you call your language?
2. Does that have a special meaning?
3. Do you have other names for your language?
4. Does that have a special meaning?
5. Where else do people speak just the same way as you do?
6. Where do people speak just a little bit differently?
7. Have you yourself gone to these places?
8. Do people from there come here?
9. Name of the tribe
10. Who are Tarawaras
11. When your ancestors came to this area
12. Who was the first man to settle here?
13. Who were the rulers at that time?
14. How were Nawab of Amb?
15. Were there any school at that time?
16. Were there any hospitals at that time?
17. Were there any roads at that time?
18. How was their treatment to the people of the state?
19. What happened after 1969?
20. What other places do you travel to?
21. Do you go often?
22. For what purpose do you go?
23. What language do you speak there?
24. Do many people travel outside from here?
25. Where?
26. For what reason?
27. How often?
28. Do the women and children in your home travel to places outside of your village?
29. Where?
30. For what reason?
31. How often?
32. What language would they use there?
33. What other languages are spoken in your area?
34. Where do these people live?



35. When you talk with these people, what language do you use?
36. Where else do people speak just the same way as you do?
37. Do you speak the same language as your grandfather did?
38. What is the name of your father's language?
39. What is the name of your mother's language?
40. What language did you speak in your home as a child with your parents?
41. What language do you speak in your home now?
42. With whom?
43. What language do you speak to your children?
44. What other languages do you speak?
45. Where do you speak them?
46. With whom do you speak them?
47. How well do you speak them?                      How did you learn them?
48. Does your mother speak Mankiyali, if not why?
49. Which language do you speak to maternal and paternal grandparents?
50. Do/ did you speak Mankiyali with your mother, if not why?
51. Do your children know any other languages?
52. How many times in a week do you go out of village?
53. If you do not go out of village even once a week, why?
54. Do you speak your language with your family members?
55. How many of your family members speak languages other than Mankiyali?
56. Why?
57. Did you go to school, if not Why?
58. Languages to friends
59. Do all your friends live in this village?
60. Which languages do speak with them?
61. When do you see your friends?
62. Other villages
63. What language do you speak with your Neighbors?
64. What is your language for dua in nimaz and dua in times of trouble?
65. What was the language of instruction of holy Quran?
66. Do you say Nimaz at home or at mosque?
67. What is the language of Dua at the end of the collective nimaz at mosque?
68. Did you learn reading of Holy Quran at home or in the mosque?
69. How often do you go to the village cricket ground?
70. Does your family allow you to go watch or play cricket? If not, why?
71. Do you play cricket with other neighboring communities?
72. Do you speak Mankiyali in the cricket ground?
73. Why?
74. What other languages are spoken in cricket ground?

75. What languages do you speak in the market/ school/ office/ work place, why?
76. Do you know any war stories or of any conflicts with other communities or tribes? Can you tell me one?
77. How was this community/village founded? From where did people come to this place? Can you tell me?
78. What was life like under the British government?
79. What was life like before the main road was build?
80. What was life like before there was electricity in your village?

## APPENDIX – F

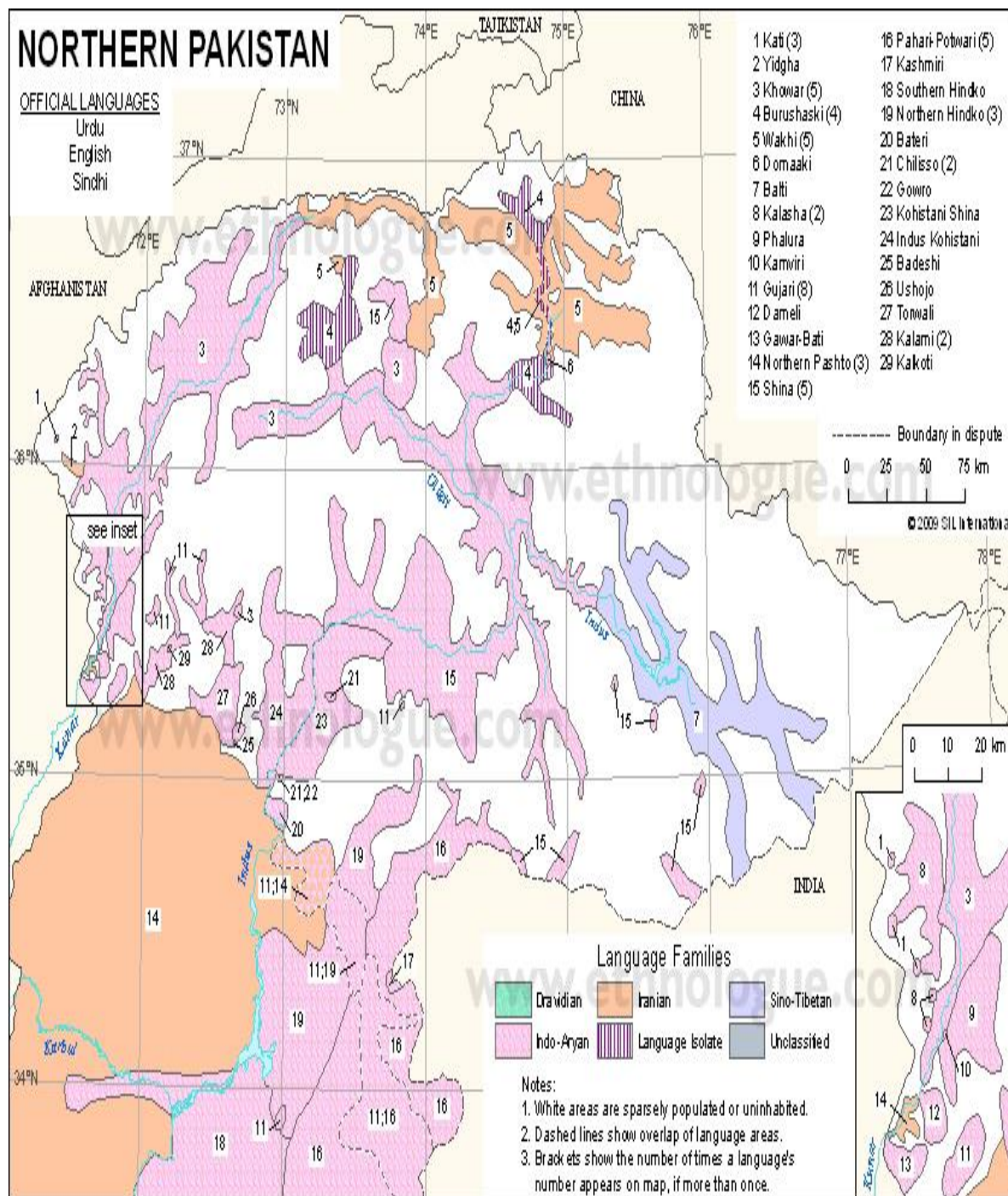
### WORD LIST

abila ‘clouds’	ḡomba:ɾ ‘tail’	mallā ‘father’
adza ‘wet’	ḡu ‘two’	ma:r ‘kill’
ak ‘one’	ḡu:r ‘far’	mari:z ‘chili’
aŋgu:ɾ ‘finger’	dʒiga ‘tall’	marya ‘die’
aŋgu:ɾʰ ‘finger’	dʒosa ‘body’	meéʃ ‘buffalo’
am ‘we’	ga: ‘cow’	mũ: ‘face’
a:s ‘eye’	gã: ‘village’	naɾro:ɾa ‘nose’
aɾa ‘egg’	garam ‘hot’	nã ‘name’
aɾʰ ‘eight’	gɔ:ɾ ‘home’	nava ‘new’
aso:ɾ ‘walnut’	gu ‘feces’	nɔra ‘finger nail’
aza ‘up’	hali:dʒ ‘turmeric’	paára ‘heavy’
a:zvaŋ ‘sky’	haɾʰɔɾa ‘hammar’	patʃa ‘leave’
a:z ‘today’	hĩ: ‘this’	pʰaraza ‘tomorrow’
baále ‘air’	he ‘they’ (distal)	pʰav ‘father’s sister’
bã: ‘arm’	ila:da ‘different’	pa:ŋɖ ‘path’
babva ‘spider’	jakʃa:n ‘same’	paŋi ‘water’
baɖi:z ‘year’	ja:rõ ‘eleven’	paɾ ‘stone’
ba:li ‘hair’	jõõ ‘snow’	panz ‘five’
bandza ‘handle’	ka: ‘cow’	pénã ‘brother’
baʃã ‘water’	keɾʰ ‘husband’	pén ‘sister’
baʃaŋɖa ‘rain’	kẽ ‘who’	pi:la ‘ant’
ba:rõ ‘twelve’	kaɾe ‘how many’	pi:ŋ ‘rainbow’
ba:ɾ ‘stone’	ka:n ‘ear’	põ ‘boy’
bi:z ‘twenty’	kʰasa ‘bad’	po ‘cow’
bja:l ‘yester day’	kʰla ‘when’	pʰola ‘flower’
boɖe:ra ‘old’	kʰaba ‘left’	poɾʰa ‘big’
bona ‘below/down’	kʰibak ‘lightning’	pura:ŋ ‘old’
bu:ɾa ‘tree’	koɾe:l ‘wife’	sa:l ‘goat’
buɾi ‘all’	kuɾu ‘where’	saza ‘right’
bús laɖi ‘to be hungry’	kva:l ‘head’	si:na ‘breast’
buza:ŋa ‘monkey’	koɾe:l ‘woman’	si:r ‘milk’
ḡaja ‘grandfather’	kura:ɾ ‘axe’	sɔɾa ‘narrow’
ḡa:ŋɖa ‘teeth’	lak sari ‘many’	so ‘hundred’
ḡarja ‘river’	laka sari ‘many’	so ‘that’
ḡaʒ ‘ten’	loka péŋa ‘younger	so ‘to sleep’
ḡil ‘heart’	brother’	so moɾelo ‘he died.’
ḡiyi:r ‘evening’	loka ‘short’	so ‘they’ (invisible)
ḡi:z ‘sun’	loka ‘light’	tʃoku ‘to bite’
ḡi:z ‘day’	lo:l ‘broom’	ɾuka ‘clothe’
ḡɔ:ɾ ‘rope’	matʃar	ɾum ‘you’
ḡɔɾ ‘run’	mã ‘I’	tuúɾ ‘dust’
ḡoɾa ‘rope’	maka:n ‘house’	ɾu kiɾza za:l ‘burn the
	ma:l ‘mother’	wood’
		tu pasju
		You are hungry’!

tsamaɾa ‘skin’	pla:ŋ ‘onion’
tsika:ɾ ‘mud’	(p)i:ɿ ‘door’
tsikaɾu ‘mud’	p <sup>h</sup> araza ‘morning’
ɿu pli: ‘you run!’	pu:f ‘cat’
tu pu pa:ŋi ‘You drink water’	pu:tʃ ‘son’
ɿu maz ɖe ‘you give me’	ra:ɿ ‘blood’
ɿu so ‘You sleep’	raɿuɾ ‘red’
ɿu tʃeɾze ma:r ‘you kill the bird’ (sparrow)	re:ɿ ‘sand’
ɿu ʃiŋa za:l	ɾɿɿuɾa ‘red’
ɿu ʃoŋ ‘you listen’	ra:j ‘night’
ɿu maɾɣa ‘you die’!	sa:p ‘snake’
ɿu ubar ‘you speak’	saɿ ‘seven’
tsoɾa ‘tree’	so ‘they’ (invisible)
tōó ‘smoke’	so uɖɾā
toz bós lagi ‘you are hungry’	svɛ ‘ash’
tʃa ‘what’	ʃaj ‘hundred’
tʃatsɔɾ ‘four’	tʃeér ‘belly’
tʃi:ɰ lagi ‘be thirsty’!	ɿil ‘walk’
kala ‘black’	te:l ‘oil’
ka:ndɑ ‘thorn’	ɿu paál ‘you see’
kjɔó ‘ghee’	ɿu iɣa ‘you come’!
k <sup>h</sup> ora ‘foot’	ɿu ɿil ‘you walk’
k <sup>h</sup> õŋ ‘elbow’	ɿu paɿ <sup>h</sup> ar ‘you lie down’
k <sup>h</sup> ɔɿa ‘donkey’	toz tʃi:ɰ lagi ‘you are thirsty’
ko ‘who’	ɿ <sup>h</sup> ela pɛŋǎ ‘elder brother’
koɿsura ‘dog’	ɿ <sup>h</sup> ela mura:ŋ ‘feces’
koɿka ‘pestle’	ɿ <sup>h</sup> oɣaɿi ‘few’
kuku:ɾ ‘hen’	ɿ <sup>h</sup> ela ‘small’
lanŋga:r ‘mortar’	tʃ <sup>h</sup> aɿ ‘roof’
lonogo tall	uɖɛɾ ‘fly’
lok pɛŋ ‘younger sister’	uɖǎ: ‘fire’
masa ‘egg’	uron ‘garlic’
meva: ‘fruit’	uzalla ‘white’
mĩ:dʒ ‘fat’	za:l ‘burn’
mindja:l ‘sheep’	za:ŋg ‘leg’
mu:rǎ:ŋ ‘urine’	zaɿ ‘root’
ne:ɿi ‘near’	zaɿa ‘root’
nika pɔ ‘child’	zi:b ‘tongue’
nika ‘child’	zoɖi ‘clothes’
niva:ʃǎ ‘evening’	zuj ‘louse’
nu ‘nine’	
paroza:n ‘after noon’	

## APPENDIX – G

### LINGUISTIC MAP OF NORTHERN PAKISTAN



(Lewis and Simons (2010)\*)

## APPENDIX – H

Interview codes	Basic theme	Organize theme
Nargis	Joint family	Family system
	Female	Gender
35 years	Second generation	Age
1. Interviewer: <i>tablig kis zuban main kartey hain</i>	Tablig preaching	Domain of Religion
2. Nargis: <i>Hindko main</i>		
3. Interviewer: <i>bala kyun?</i>		
4. Nargis: <i>Pata nahi hamari zuban main koi nahin karta, Hindko main karte hain</i>	Preaching in Hindko	Domain of Religion
5. Interviewer: <i>puraney zananey main</i>		
6. Nargis: <i>wo baat Hindko main nahin hoti, hamari zuban aur Hindko ka istamal hamasha hamasha hota hai</i>	Preaching in Hindko	
7. Interviewer: <i>nimaz jo parte ho us ke bad jo dua hai wo kis zuban main magtey ho?</i>	Dua after nimaz	
8. Nargis: <i>apni hi zuban main magtey hain</i>	Dua apni hi zuban	
9. Interviewer: <i>apni hi zuban main, madari zuban main hamasha</i>		
10. Nargis: <i>ji hamasha</i>		
11. Interviewer: <i>mazhab ki tablig agr apney gaon ka banda karey tu kis zuban main karey ga</i>	Tablig	
12. Nargis: <i>wo Hindko main karey ga, apni main nahi, biyan shiyan apni zuban main karey ga</i>	Preaching in Hindko Biyani in M	
13. Interviewer: <i>tablig Hindko main hoti hai, aj pata chala k aurtan bi aayaan gi tablig walli</i>	Tablig H	
14. Interviewer: <i>acha kab aayaan gi</i>		
15. Nargis: <i>aj, pata nahin, ji</i>		
16. Interviewer: <i>ap ki zuban main hoti hai k urdu main</i>	Tablig outsider Urdu	
17. Nargis: <i>urdu main</i>		
18. Interviewer: <i>ap ye ke rehe ho baaher ki tablig Hindko main hoti hai aur kabi kabar urdu</i>	U + M	

<i>main hoti hai</i>		
19. Nargis: <i>such baton humara molvi saab koi biyan hi nahi karta aurton se</i>	<i>koi biyan hi nahi karta aurton se</i> No preaching for women	
20. Interviewer: <i>kiyon</i>		
21. Nargis: <i>ye Maryam ka abbu hai pocho us ko, humara nikkah shadihii hai, bacho ke haqiqay hotay hain, bachpan se aj tuk hum ne is ka koi biyan hum ne nahin suna</i>	<i>nikkah shadi, Haqiqa</i> no biyan	
22. Interviewer: <i>kiyon bala</i>		
23. Nargis: <i>mardon ke saath kuch karta hai thora bohot lakin wo jo load main kartey hain na, unchi aawaz se is tarah nahi karta, us ke sath bath ka pocho ye masahilkis tarah hain tu us waja se humari zuban main bata deta hai, aasa karo aasa karo</i>	Load speaker	
24. Interviewer: <i>acha jo masjid main ahlan hota hai wo kis zuban main hota hai</i>	Announcement in mosque	
25. Nargis: <i>ahlan urdu main hota hai</i>	U	
26. Interviewer: <i>urdu main</i>		
27. Nargis: <i>ji</i>		
28. Interviewer: <i>mujeh ye bato ye jo ap chaltey phirtey dua mangtey ho wo kis main mangtey hain</i>	<i>chaltey phirtey dua</i>	
29. Nargis: <i>wo apni zuban main</i>	<i>apni zuban main</i>	
30. Interviewer: <i>humasha</i>		
31. Nargis: <i>ji</i>		
32. Interviewer: <i>jo quran bachpan main para tha, jo qari sahab ne paratey hua zuban istamal ki thi apni ki hi</i>	Language of instruction in Quranic reading	
33. Nargis: <i>nahi wo humara molvi hai qari shari nae hai, apni zuban main parahya hai</i>	<i>apni zuban</i>	
34. Interviewer: <i>jesey nimaz parti ho aur akhar main dua mangti ho wo apni zuban main</i>		
35. Nargis: <i>wo apni zuban main</i>		
36. Interviewer: <i>ap jo dosh ya sahiliyan waghara se kon si zuban main baat karti ho</i>	<i>dosh ya sahiliyan</i>	Friendship
37. Nargis: <i>jo gaon ki hoti un se apni zuban kartey hain, jo behir ki iedar udar iilada gaon se han un se Hindko main</i>	<i>iilada gaon sehan un se</i> Hindko People from other communities	

38. Interviewer: <i>apni baradari ke logon main</i>	<i>apni baradari</i>	
39. Nargis: <i>in se Hindko main</i>		
40. Interviewer: <i>madari main nehin kartey</i>	<i>madari main nehin</i>	
41. Nargis: <i>nae</i>		
42. Interviewer: <i>jo gaon ki apni baradari ki hoti hain</i>	<i>apni baradari ki =M</i>	Marriage patterns
43. Nargis: <i>jo bahir k log hain, jo bihar se shadi kar k laye hain un se Hindko karte hain</i>	<i>bahir k log hain, bihar se shadi= H</i>  <i>outsider= H</i>	Multilingual and Bilingual Patterns
44. Interviewer: <i>thek thek thek,</i>		
45. Nargis: <i>kain aurten bahir se shadi kar lain hain un se Hindko karte hain</i>		
46. Interviewer: <i>sehiliyon k sath Pashtu kabi boli, koi sehili Pashtu bolen wali nae hai</i>	<i>Sehiliyon=friends– Pashtu</i>	
47. Nargis: <i>nae hai idar udar jo kabi jate han kisi dosri jagah tu udar phir Pashtu boltey hain</i>	<i>Knows Pashtu</i>	
48. Interviewer: <i>kabi kabar boltey hain</i>		
49. Nargis: <i>mari mamiyun ko bilkul Hinko nae aati, un se Pashtu boti hon, khala ki jo batian hain</i>	<i>Paternal family = Pashtu speaking</i>	Family domain, Marriage patterns
50. Interviewer: <i>ap bi Pashtu bool letey ho</i>		
51. Nargis: <i>jis tarah urdu main thori bohat galti hoti hai is tarah Pashtu main bi ho jati hai</i>	<i>Makes mistake in P</i>	
52. <i>Dosto janey wallo ke sath Hindko boolti ho</i>		Friends, Acquaintances
53. Nargis: <i>Ji main aksar Hindko boolti hon</i>	<i>aksar Hindko boolti hon</i>	
54. Interviewer: <i>Urdu bi bol letey ho</i>	<i>H bi bol letey ho</i>	
55. Nargis: <i>nae Urdu nae boltey</i>		
56. Interviewer: <i>Jo unjaney ajnabi log hotey hain, jese main hon tu in k sath madari zaban boltey ho</i>	<i>U -</i>	
57. Nargis: <i>nae Hindko boolti hon, ghar se bahir jab jatey hain tu Hindko hi boltey hain</i>	<i>unjaney ajnabi log strangers= H</i>	
58. Interviewer: <i>humsaha, kabi bi nahi</i>		
59. Nargis: <i>kabi nae</i>		
60. Interviewer: <i>apney doston ko, jese ap ki koi dosto aa gien hain tu ap apni ammi ke sath us</i>	<i>apney dost</i>	



<i>ko batao gi us ka tahrof kis zuban main karo gi</i>	introducing friends= H	
61. Nargis: <i>Hindko main,</i>		
62. Interviewer: <i>Pashtu main nahi karoo gi</i>		
63. Nargis: <i>Hindko main, apni zuban se iilada zuban</i>		
64. Interviewer: <i>agr kisi ko khat likwao, kisi ko likna bi hota hai,</i>	Letters	Written communication
65. Nargis: <i>mobile chal gaye hain akin, urdu main liktey the, hum tu likha hi nahi hai lakin urdu main likwatey the</i>	Text message =U	
66. Interviewer: <i>siysat pay kabi baat cheet ki hai. Kon vote leney aa raha raha hai, kia hai, kis ne sarken paki karwah di, kis ne nahi karahi</i>		
67. Nargis: <i>ye apni zuban main karte hain, jo humri apni zuban hai usi mai karte hain</i>		
68. Interviewer: <i>Pashtu main tu kabi nahi ki</i>		
69. Nargis: <i>nae</i>		
70. Interviewer: <i>acha kabi bazaar gayi ho, dokandar ke sath baat karni ho tu kia</i>	Shopkeeper	Domain of Market
71. Nargis: <i>wo Hindko ma kartey hain</i>	H	Multilingual and Bilingual Patterns
72. Interviewer: <i>madri main nahi</i>	madri zuban main nahi	
73. Nargis: <i>ye idar udar kisi ko nae aati</i>	M-	
74. Interviewer: <i>Hindko humasha</i>		
75. Nargis: <i>humasha Hindko karte hain</i>	Always H	
76. Interviewer: <i>Urdu main kabi kia hai bazaar ja ke</i>		
77. Nargis: <i>nae bazaar main Hindko hi hai</i>		
78. Interviewer: <i>Kabi bank gaye ho</i>	Bank	Tansactions
79. Nargis: <i>kabi nae</i>		
80. Interviewer: <i>school tu kabi gae nahi ho</i>	School	Education
81. Nargis: <i>kabi nae</i>		
82. Interviewer: <i>parosi humesha kon si zuban bolte hain</i>	Parosi	Neighborhood domain
83. Nargis: <i>ye mare gawandi parosi hain, in se apni zuban bolte hain</i>	M	

84. Interviewer: <i>acha ik choti si baat batao kia ap ke ammi abu ap se humesha ye hizuban bolte hain</i>	Parents	Family domain  Multilingual and Bilingual Patterns
85. Nargis: <i>nae ammi abu humesha Hindko bolte hain</i>	Parents always H	
86. Interviewer: <i>kabi nahi bolte</i>		
87. Nargis: <i>Hindko hi bolte hain</i>		
88. Interviewer: <i>ye nahi bolte</i>	Always speak H	
89. Nargis: <i>kabi nahi bolte</i>		
90. Interviewer: <i>ap ke walid sb hain, wo bachon ke sath humesha bolte hain</i>	Father children M	
91. Nargis: <i>bachon ke sath humesha apni zuban, choti bahen ziyda Hindo karti hai</i>	Youngest sister	Siblings order  Changing attitude of the community
92. Interviewer: <i>maa kabi ap ke sath ye zuban bolti hai</i>		
93. Nargis: <i>wo apni zuban nae bolti, wo Hindo hi bolti hai, walad saab M</i>	Mother H  Father M  Hindko competing language in family	Marriage patterns  Family domain  Multilingual and Bilingual Patterns
94. Interviewer: <i>bage maa baap ke sath kon si zuban bolte hain</i>		
95. Nargis: <i>mere bache, ban bahi apas main ye hi zuban bolte hain</i>	Children M	Family domain
96. Interviewer: <i>Dada dadi ke sat hap jo zuban bolte ho</i>		
97. Nargis: <i>wo bi apni zuban hai humasha</i>	Paternal grandparents M  Grandparents promoting Mankiyali  Females and males of first generation M Indogamic marriages	Family domain  Age  Marriage patterns
98. Interviewer: <i>aur nana nani ke sath</i>		
99. Nargis: <i>nani k sath Hinko bolte hain, nani wafat pa gaye hain aur nana hai</i>	Maternal grand parents Pashtu	Family domain  Marriage patterns

100. Interviewer: <i>jo ap ke dada dadi the un k sat hap ye zuban bolte the</i>		
101. Nargis: <i>ye hi zuban</i>		
102. Interviewer: <i>ye zuban bolna pasan hai</i>	Paternal grandparents M	
103. Nargis: <i>humari zuban pasan hai</i>	Likes M	Positive attitude
104. Interviewer: <i>bohat ziyda ye bus thek hai</i>		
105. Nargis: <i>pasan hai</i>		
106. Interviewer: <i>Is zuban ke bolney ka koi faida hai</i>	Benefits	
107. Nargis: <i>nahi is ka ye hi faida hai ke idar udar ke log us ko nahi samjte</i>	No one understands	Benefits of speaking M Secrecy
108. <i>Her jagah main bol sakte hain</i>	<i>Her jagah anywhere</i>	
109. Interviewer: <i>thek thek faida hai, acha apni zuban ko tarji datey ho, zuban achi lagti hai apni</i>		
110. Nargis: <i>achi lagti hai</i>	Like M	Positive attitude
111. Interviewer: <i>ap ka kia khayal ke humre mulk ki tarki ke liya is ko koi faida hai</i>		
112. Nargis: <i>koi faida nae hai, mulk ke liya, ye tu humre khandan ki zuban hai, ziyada tar logyahan Hindko hi bote hain</i>	No use for country	Changing Attitude of the community Gender
113. Interviewer: <i>ap ko apne gaon ke logon ke sath koi wabastgi hai, koi rabata hai, kia wo ap ko ache legte hain kyon k ye log ye zuban bolte hain</i>		
114. Nargis: <i>sab ye kete hain k ye bori zuban hai, ye chor do, ye nichay Shoshni ka gaon hai wo kete hai ke ye zuban bori hai ise chor do</i>	No one likes my language	Negative attitude of neighboring communities
115. Interviewer: <i>kia borahi hai</i>		
116. Nargis: <i>kete hain samj nae aati, hum jate hain tu tum is main shoro ho jate ho, is zuban ko chor do</i>	They do not understand	
117. <i>Humra log idar udar k log hain wo sab ye kete hain bori kete hain, Hum kete hain k hum ne daday dadi ke waqt se bachpan se ye ki hai tu aadat hai</i>	Negative attitude of Community members living in other villages	Negative attitude of neighboring communities
118. Interviewer: <i>ap ka kia khayal hai jis bande ne achi nokari karni ho usey angrazi urdu ani chayia ye zuban aani chayai</i>		
119. Nargis: <i>un ke liya ye English aur urdu achi hain</i>	English aur urdu achi hain	Changing attitude of the community E+U
120. Interviewer: <i>ap ne kaha hai dori zubane bolne</i>		

<i>whalle ap ki zuban ko pasan nahi karte</i>		
121. Nargis: <i>nae karte</i>	Other communities do not like M	Negative attitude of neighboring communities
122. Interviewer: <i>agar ap se koi ye kehay k bache ne school jana hai aur hum ap ki zuban se school shoro karen gay tu kia ap apne bache ko ese school ma bejen gay</i>	M in early schooling	Positive attitude / Gender
123. Nargis: <i>Inshallah</i>		
124. Interviewer: <i>ingrazi aur urdu k mukbaley main kia ap samjti hain k e madri zuban ke faidae kam hain</i>		
125. Nargis: <i>faidae bohat se hain k ye hamri zuban hai, jis zuban main taleem ho wo jaldi aae gi, bohat se log hain jo apne bacho ke sath Hindko karte, ke in ko school main muskilat nahi paren gi, humri zuban main bachoon ko bohat muskilat hoti hai. Ja kar wo school main parte hain, une urdu nae ati, ghar main z uban aur hai school main aur hai, bacho ke liya yahan muskil hai, us waje se koi log Hindko karte hain aur koi log urdu main bachon ko samjaten ye hain</i>	Children will learn better Parents stop using M Some use U with children Children have problems if they do not know M+U	Positive attitude Changing Attitude of the community Domain of Education
126. Interviewer: <i>kia ap ye baat logon ko batatey hue fakhar mehsoos karti hain k ye ap ki zuban hai us ko bolna aata hai,</i>		
127. Nargis: <i>hum kete hain k ye jo borahi zuban hai, jo kuch bi hai humri zuban hai</i>	Owning M	Positive attitude
128. Interviewer: <i>kia logon main bolte shamram ati hai</i>		
129. Nargis: <i>ji bohat aati hai udar kisi k ghar jate hain tu kete hain k e tumhari zuban kesi hai</i>	Feel shame to speak M Language shame	Changing attitude of community Negative attitude of neighboring communities Gender
130. Interviewer: <i>ap ke bachon ko ye zuban pasand nahi hai</i>		
131. Nargis: <i>bachon ko ye zuban pasand nahi hai, idar udar logon ko bi nae pasand, ristedaron ko bi nae pasand</i>	Children do not like M	Age Changing attitude of community
132. Interviewer: <i>apney bahir ke dosto ke sath y zuban boltey ap ko saram mehsoos hoti hai</i>		
133. Nargis: <i>ji hoti hai</i>	Language shame	Changing attitude of

		community Gender
134. Interviewer: <i>kia ap samjti hain k e ye zuban faidamand hai</i>		
135. Nargis: <i>itni faidamand nahi hai, kuch faida nae hai humari zuban main, ye faida hai ke kisi baat ka muswara karne ke liya kaheen aur nahin jana parta, apne saath koi hota hai tu muskil koi baat ho tu main jaldi jadli us ko bataey hain k e, dorey bandey ko samj nae ati,</i>  <i>jab hum pani pehley door se bar nalkay hain, pheley nalkey nae hain, wo door nichay se pahar k nichey se hum pani ley ke ate hain, udar jo log hote hain, ye niche jo ap ko nasar aara hai Kotla, Birbaat udar banda se pani hum latey they, wo log jo hain wo Hindko karte hain wo jaldi jadi ja kar apni zuban main bata ke in se paley ho wo nahi samjte k ye kia rehe hain, is waja se achi lagti hai ke dosri jaga jate hai tu jab ye bat ke in se pheley ho ya in se peecha ho, jaldi jaldi apni karte hain tu log nahi samjey, wo apni baton main lege hain aur hum</i>	Language is not much beneficial  Can use anywhere	Changing Attitude of the community  Benefit of speaking Mankiyali  Gender
136. Interviewer: <i>ap ka bohat sukariya</i>		
Mallak	Joint family	Family system
Male		Gender
Age 80	First generation	Age
137. Interviewer: <i>muje suleman ne bataya k ap is gaon k barey bazrog hain, nawab sahab k zamane main ap nomindagay the yahan k, ap the ya ap k walid the</i>		
138. Mallak: <i>mere walid sahab tha</i>	His father was <i>mallak</i> of the village	
139. Interviewer: <i>Ap nahi the</i>		
140. Mallak: <i>Yaaddast thori thori ati hai, mera walid sahab tha Yaaddast thori thori ati hai k nawab sahab ka ye qanoon tha k zameen jo hai us ko bolte hain ik lech, lech ka ik adami nawab sahab bulata tha is ko daridar bolte the, sham ko choti hoti thi, is mulakh ke sabadami Shergarh main ja kar us ki khazmat karta tha, jidar jidar wo kehan wo kar lo ye kar lo, in dino main jab ghas katey the tu bohat sakhati thi, is se pheley aur ya baad main itna tha sath adami us ki khazmat main jao, char adami us ki khazmat main jao wo afsar hai, itnay adami is ki khazmat main jao, ye kam us ka karte the ye log, sham mazram, tu main ne kabi</i>	Duties of <i>Malik</i> in Amb state  It was rule  Daridar Used to serve in Shergarh  Grass reaping was harest job	Amb state

<p><i>kabi ye ghas katne ke liya mera walid sahab muje keta tha k ap ye kam nae kar sakte ho, in logo k sath jao aur likwa jo jasay samjte ho, tu main idar gaon wallo ko chorta tha, kyun k dono gaon ki lambardari mere walid sahab ki thi jis gaon main hum gaye, is gaon ki bi aur is gaon ki bi, Shoshni ki bi aur Dana ki bi, ik gaon chor datah tu wo humrey ghas katey the ya baqi koi kam hota tha wo kar lete the, wo muje bejta tha kea p ja rehe ho wahan bolen ke mera walid sahab thek nae tha, is liya main aa giya, tu char panj dafa main giya hoon, baad main phir Pakistan ho giya, ji ji</i></p>	<p>Four men from one Mallak</p> <p>His father was lamberdar of Shoshni and Dana</p> <p>representative of the nawab</p> <p>He used to represent his father in the court of Nawab: took four-days labor</p>	
141. Interviewer: <i>jab ap jaya karte the tu in nawab sahib ka naam kia tha</i>		
142. Mallak: <i>nawab sahib ka naam , jis ki nawabi chali gayi us ka naam tha Farid Khan</i>	Farid Khan	
143. Interviewer: <i>Salahuddin ka baap tha</i>	Salahuddin	
144. Mallak: <i>ji in ka baap tha, Salahuddin ka baap tha Saeed Khan, Saeed Khan ka baap tha Farid Khan. Painda KhanJehandad KhanMuhammad Akaram Khan Khani Zaman KhanMuhammad Farid Khan,Muhammad Saeed Khan</i>	Lineage	
145. Interviewer: <i>in ka mahal kese tha</i>		
146. Mallak: <i>mahal tu bohat acha tha</i>	Summer residence= Sher Garh	
147. Interviewer: <i>ap kabi gaye tha us ke andar</i>		
148. Mallak: <i>han ji, yahan kothi thi, us kothi k andar adami jata tha asse shishe lage tha k adami dekhta tha tu aqal haran hota tha, wahan darband se wahan us ko bolte the Amb, ye darya –e- Sindh jo hai na us ke pass thi us ke pass bi wo rehte tha, is ka dabdabah tobah tobah, is ne siri to lafz, siri bolte han wahan main gul sahib tha, us ko wo laskar bajhi thi, us ko mar ke tabah kar k barbad kia tha, is freed khan ne</i>	<p>Nawab's residence</p> <p>Darband capital</p> <p>Clashes with main gul sahib</p>	
149. Interviewer: <i>kis ko tabah tha</i>		

150. Mallak: <i>wo wahan pathan log the</i>	Tribes of black mountain (Akuzai and Hassanzai tribes).	
151. Interviewer: <i>kahan kis jage pe</i>		
152. Mallak: <i>wo gehar iilakeh main</i>	Tribal area	
153. Interviewer: <i>Torghar</i>	Torghar	
154. Mallak: <i>ab tu nae hai gehar iilaka, us waqt gahar tha</i>	Now it is part of settled areas of Pakistan	
155. Interviewer: <i>kia naam tha</i>		
156. Mallak: <i>siri ka khan Salar khan aur udar main gul tha, main gul par tha</i>	Tribes chief khan Salar khan	
157. Interviewer: <i>ap khan of Agror ki baat tu</i>		
158. Mallak: <i>nae kar rehe idar hai</i>		
159. Interviewer: <i>aur iilakon ka naam baten gay jo is main shamil the</i>		
160. Mallak: <i>Main gul swat main tha, siri jo thi us main Saadullah khan tha, Saadullah khan mera ye hai ab bi zinda hai, us ka walad jo tha wo salar khan tha</i>	Main gul ruler of swat  Siri Saadullah khan son of Salar khan	
161. Interviewer: <i>ye kon sa qabila hai</i>		
162. Mallak: <i>ye pathan ye koom pathan hai, wo main gul bi pathan hai, ye jarrah salar khan tha ye bi pathan hai, ye saadullah khan bi pathan hai, pathan koom bi zinda hai, main gul tu fot ho giya hai</i>	Pakhtoon tribe of Black mountain	
163. Interviewer: <i>is ne in par charhi kar ke in ko bohat ziyada naqsan puchaya</i>		
164. Mallak: <i>inno ne bot zolam kia, inno ne bot humre badayre jo the us laskar ke peeche gaye the tu topen bejen thi kachana par, ye samne jo Galli hai is ko punjiya kete hain</i>	Clashes	
165. Interviewer: <i>ap Torghar ki baat kar rehe hain</i>		

166. Mallak: <i>han Torghar ki baat karte hain, Torghar tu ab nah rakha hai</i>	Torghar new name	
167. Interviewer: <i>is ke peeche hai</i>		
168. Mallak: <i>han ye Galli se udar ka</i>	Galli was part of Amb	
169. Interviewer: <i>is ke peeche inno ne humla kar ke</i>		
170. Mallak: <i>humla kar ke bot zolam kia, mere walad sahab keta tha jera hum jo mashin whalle the na us waqt mashine nae theen , tofan barabar kar ke tofon ke saath marte the, te jo tofan, toopkhana, toop ke sath Punji ki Galli se toof kit hi, ab itna door hai k hi nazar ata tha, tu yahan se toof ki jis weley fire kin a tu us area main sab log main undar the tu wo sab khat ho gae khata ho gae tu gulandaz kete the us ko bola kea p ne kia tu us ne phir barabar ki phir barabar kar ke jis whalle toof main itna goola tha ke itna gola wahan dalte the dobara jo is ne jo barabar ki tu jo shungli jo mari na aasay ja kar jis whale wo udar ja kar gir pari tu andar se wo log bahar nikele tu toba istakfar mere walad sahab keta hai k jis taran ye bakari nikal jati hain wo molak asa safad ho giya, idar se in se pass bandoken thi yarasaji panjsaji bandoken theen inno ne wo jo pakaren tu muklookh aasay aasay athar kar di mar kar ke tu in k upar kuchrin choren</i>	Attack  Punji ki Galli  Cannons  huge losses causes to the blackmoutain dwellers	
171. Interviewer: <i>larai ki kia waja thi</i>		
172. Mallak: <i>bus zolam, k hum letey hain is mulakh ko</i>	Brutal attack to subjugation these areas	
173. Interviewer: <i>lena chatey the</i>	Motive was conquest	
174. Mallak: <i>lena chatey the aur kia wajah tha mulakh lena us ko</i>	Subjugation	
175. Interviewer: <i>tu ap ke walid sahib yahan k nomiday the tu kia wo ap ko us ke aawaz koi pasey waghara kuch dayte the</i>		
176. Mallak: <i>us waqt ye baat thi k diyaridar jo tha</i>	His father did not have to pay his half-agricultural	



<i>in say wo nisaf letey the</i>	production annually	
177. Interviewer: <i>aasa hai k ap ke walid sahib tu nomida the na tu us ki waja se ap ko kuch jagir pasa waghara</i>		
178. Mallak: <i>pasa us waqt kuj nae tha, us ko ye inam the k beegaar nahi thi wo in logon ko ja kar ke wahan kam pe tagata th jis ko le jata tha le jata tha jis ko chor jata tha us ko nahi kuj kete the wo bimar hai wo nae aa sakta us ki ye kam thi ye sab gaon wallo ko nikal kar ke humri khadmat kareh us ko ye sub ye kete the Mallak sb hai, tu Mallak sb k charge main the dono gaon, tu us ko zameen main ziada zameen di ke ye ap ka punjotara ho giya, punjotara bolte the us waqt, yehi hota tha ke Mallak ki zameen dosarey logon se ziada thi, aur kuj vi nae tha, waqt aasa tha</i>	No beegaar for Mallak  acted like manager  pick out village men for beegaar        given more land than the other villagers	
179. Interviewer: <i>us zamane main koi school ye taleem thi</i>		
180. Mallak: <i>taleem nahi thi,</i>	No schools those days	Education / Illiteracy
181. Interviewer: <i>is iilakay school kahan tha sub se pheley</i>		
182. Mallak: <i>humari yadasht main ye jo Bandi ka sakool hai par jo chabara tha ye sakool chal sakta tha, logo ko bulaya nawab sahab ne k sakool deta hai jao toro pathar aur aano, yehan se ap k liya sakool banta hai, ye logo ne jara hai, tu char jamaten mazoor hui, char jamton main us waqt master bi tha, ye par gaon tha us ka master aaya tha, tu wo char jamten parwata tha, ye tu baad main sakool bane phir taleem ki qadar hui, ye 65 saal ho gaye</i>	First school in the area   Order people to work in construction of school  School master   sixty-five years ago	Domain of Education  Illiteracy
183. Interviewer: <i>ap ki umar ke log sakool gaye</i>		

184. Mallak: <i>han humari umar ke sakool main kam gaye</i>	Some men of his age went to school	
185. Interviewer: <i>ap ne school parah</i>		
186. Mallak: <i>Main ne walad sahab ko bola k main sakool jata hon, wo bola k main beegridaron ko le kar Shergarh main betha hon te ap sakool jate hain mall mowayshion ka kia ho ga, ma tu begana Lambardar hon, tu muje ijazat nae di, tu main sakool nahi par saka.</i>	<p>Couldn't go to school</p> <p>Had to look after cattle</p>	Illiteracy
187. Interviewer: <i>kia ap ke koi aur bhai hain</i>		
188. Mallak: <i>han humre bhai hain, iki ne para hai char jamaten ap ke sath jo gay the do bande, ye chota hai</i>	Only one Brother went to school	
189. Interviewer: <i>main mili hon</i>		
190. Mallak: <i>dosara main ne dakhal kia wo bagh giya, tisara chota tha ab sudiya main hai wo giya hi nae, us waqt taleem ki qadar nae thi, log khiyal karte the apne mall mowashi ka khiyal karte the</i>	Men over 50 years received only primary education, people used to work hard to earn their livelihood	
191. Interviewer: <i>ab muje apne qabiley ke barey main kuch baten, ap log kon hain aur kahan se aaen hain</i>		
192. Mallak: <i>hum swat se</i>	Our tribe is actually from Swat	Background of the community
193. Interviewer: <i>swat main kahan se</i>		
194. Mallak: <i>swat main ek gaon hai us ka batera naam hai, wo batera hai wahan humri qoom walle hain, lakin wo idar nae aye aur hum udar nae gaye</i>	Batera village	
195. Interviewer: <i>ap ka wahan se kon aya</i>		
196. Mallak: <i>qoom humari Akuzai hai</i>	Claimed to be Akuzai	
197. Interviewer: <i>jo banda aya us ka kia naam tha</i>		
198. Mallak: <i>us ka naam tha Abdul karim baba</i>	Patriarch of tribe	
199. Interviewer: <i>apne bacho bivi k saath aaye the wahan se</i>		

200. Mallak: <i>ye tu baron ki baat hai k Abdul karim baba wahan se aaya phir wo wapasnae giya</i>	Abdul Karim baba	
201. <i>Ye gaon main, jis gaon ko hum giya, Shoshni main giya tha wo usey baad main bache paida huay</i>	Shoshni	
202. Interviewer: <i>us ki shadi yahan se hui ya bivi bache</i>		
203. Mallak: <i>us ki shadi yahan se koi nae keta hai k kis qabilay se shadi ki hai, hain wo sath hi le k aya ho ga, yahan koi baat nahi karta tha k ye falane ka natedar hai falane k ghar se shadi ki hai</i>	His family He got married from his tribe	
204. Interviewer: <i>yani k wo apne bivi bache sath le kar aaya tha</i>		
205. Mallak: <i>le k aaya tha bache nae the wahan, bache yahan huay hain</i>	His children	
206. Interviewer: <i>Acha tu ap log pheley shoshni main the tu phir yahan dana main aa kar kiyun rehne lage</i>		
207. Mallak: <i>Dana main esey aaye k nawabi thi a sadid, hum boltey hain sadid, yahan se balloon ko le kar aate the yahan jungal the yahan in ko kasht kar ke jate the aur raat Shoshni ko karte the phir uno ne kah k yara aap zamain wahan karte ho tu yahan rete ho tu wahan abadi kar lo apni, phir wo sumjotey ke sath wahan se aaye, yahan jage abad ki humre baron ne</i>	Reason for shifting to Dana order of Nawab farming land was in Dana	Location of Village
208. Interviewer: <i>acha ye tarawar kon hain</i>		Name of the language, community and history of region
209. Mallak: <i>tarawar yahab Dana main log the, tarawar kuj kete hain k ghairmazab the likin wo ghairmazab nae the, wo bi muslaman the</i>	Denied to be Tarawara Tarawar  Stigmatized linguistic identity  They were <i>ghairmazab</i> or <i>Muslaman</i>	
210. Interviewer: <i>wo kahan rehte the</i>	Myths about Tarawar	
211. Mallak: <i>yahan ismulak main tamam tarawara tha</i>	when their ancestors arrived in this region Tarawaras were the rulers	
212. Interviewer: <i>kahan pe</i>		

213. Mallak: <i>wo kahan aaye, yahan se nikal gaye pata nae</i>	Tarawara disappeared	
214. Interviewer: <i>kab ki baat hai</i>		
215. Mallak: <i>takariban kahen sadiyon pheley ki baat hai, jab humra dad yahan aaya tu us waqt yahan is mulok main tarawara tha, ye mulok tarawaey ke pass tha, ab mashoor ye baat hai k is mulok main tarawara tha kuj log bolte hain wo ghairmazab the likin wo nae the, ghairmazab humey bi yaad ateh hain ye bandi gaon jo hai is main Khatri hote the, Khatri jante hain na ap</i>	Tarawaras were the rulers  Non-Muslims	
216. Interviewer: <i>ji main ne suna hai ke ap ke gaon main sub muslaman the 1947 main yahan koi Hindu nahi tha wo niche Bandi shungli ma the</i>		
217. Mallak: <i>Bandi shungli main the, ye jo Shergarh hai na is main bohat Khatri the, darband main bohat the, darband main tu ab bi hon gay, ya khatam ho gaye darband main bohat hote the, Shergarh main bohat hote the bandi main kuj kuj bi hote the, wo yahan in gaon se aa kar ke ghee kharidtey the, tajaraat karte hon gay, ye humey bi yaad hai</i>	Hindi before 1947	
218. Interviewer: <i>yahan par tu azadi dar se mili hai</i>		
219. Mallak: <i>hain dar se mili hai,</i>	Independence in Tanawal not in 1947	Abolition of Amb State
220. Interviewer: <i>yahan par azadi kab mili hai</i>		
221. Mallak: <i>Pakistan se chalees saal tuk ka kiyal mare hai ke qarib ho gaye</i>		
222. Interviewer: <i>70 saal ho gaye hain</i>		
223. Mallak: <i>muje yaad hai bikul, gaon se eke k adami bajah tha lambardar sahab ne, tu hamre gaon se Abdul Sharif giya, ik shoshni se Dana se ek adami mera baap ne bajah tha ek chamrsi giya, ek bandi se giya, ek nawaen shr se giya, ek chatha wahan se giya, ye log wahan ga kar ke us ko bolte the chooneh de beegaridar, char din wahan rehte the</i>	Abdul Sharif  from Dana had gone to Shergar for Chooneh(four) di beegar	
224. Interviewer: <i>choona ka matlab hai char din</i>		
225. Mallak: <i>char din wahan rehte the, apna kharch le kar ke wahan apna kharch khatay the</i>	Four days	
226. Interviewer: <i>apna kahna peena</i>		
227. Mallak: <i>wo kuj bi nahi dayta tha, nawab sahab wahan kahna peena kia Karen, ye jo ghass</i>	unpaid workers were not	

	<i>katey the in ko roti ke liya b nahi chorey the, in ke jo mulazamat behtey the na wo kete the k ye bell jate jate hain ap bi ese khao na, intina zulom inno ne kia tha, ye aalah ne pakarah tu is se nawabi chali gi, itna zulom is ne kia tha,</i>	given food  Supervisors were very unkind  no lunch break  cruel rulers	
228.	<i>char din legay tu chota din pura nahi hua theesray din chacah humra aa giya, aaya tu mere walad ne pucha, us ka Abdul Sharif naam tha, Abdul Sharif ye kia baat hui ap kia ik hai, kia bag ke aa ho, us ne, nae bag ken ae aaya hun, ek banda aaya, patloon pehni thi aur bulshut pehni hui thi, aur hath main aasey lathi thi, aaya tu bola k idar baat suno humari, jao apne apne gharo ko, koi beegar nae hai, koi nawab nae hai, jaen apne apne gharon ko, wo log khosh hoey, apne apne rashan liya tu hum sare wapis aa gaye, teen din lagaey the, chota din reh kar gharon main aaye the, mari umar satar se bi ziyada hai k muje yaad hai, tukariban main 15,16 saal ka tha</i>	A man, clad in western outfit and carrying a baton in his hand, came, asked the people to assemble there, and informed that Amb state was ended and everyone was free.	Abolition of Amb State
229.	Interviewer: <i>kia ap ab ki Mankiyal zuban bolte hain</i>		Multilingual and bilingual patterns
230.	Mallak: <i>ye humarey gaon main hi hai</i>	Speak M in my village	
231.	Interviewer: <i>kia ap ye apne ghar main boote hain, apney bacho k sath bolte hain</i>		
232.	Mallak: <i>humrey gharon main ye hi zuban hai, nichey walla gaon, char pach ghar hai, Domaka, Guldhar bolte hain, humri humshira hai, dorsi yahan se shadi ki hai us gharon main bi ye baat hai, niche apne dekha ho ga wahan se nae aaye</i>	Spoken in Domaka, Guldhar	
233.	Interviewer: <i>ap ka khadan yahan reh raha hai kis qabilay ke sath koi jagrah hua ho, koi dushmani</i>		
234.	Mallak: <i>humari kisi ke saath koi dushmani nae, niche gaon jo hai shoshni ne kuj jagrah kia tha</i>	Our tribe never had animosity with our neighboring tribes	
235.	Interviewer: <i>main ne suna tha k koi katal hua tha, ap ka banda katal hua tha</i>		
236.	Mallak: <i>nae in ka tha</i>		
237.	Interviewer: <i>ap ke logon ne mara tha us ko</i>	There was some murder	
238.	Mallak: <i>nae Chatta walle nae un ne mara tha</i>	He was killed by the people of Chatta	

239. Interviewer: <i>acha phir</i>		
240. Mallak: <i>wo ja kar ke dafnaya</i>		
241. Mallak: <i>dushmani thi un ne do bandey mare the wahan niche gaon wallo ke, shoshni wallo ke, un ka ek adami mara tha inno ne, humrey khadan main kis jagah jagrah nae hua katal nae hua, humrey gaon main ek adami mara tha takariban char panch saal, cha saal huay hain, wo yahan se chala giya tha, yahan nichey kis kasii main mara tha, kis ne kunda pe niche ramkot wahan pankha tha, ye logo ne yahan doond doond k dekha tu wahan per tha, phir allah ka ye fazal hua ke hum se kisi ne bi nae pucha ke ye adami kis ne mara hai, han wo adami humrey gaon ka mare hai, us ka abi tuk bi nae pata chala k kis ne mara hai, humrey gaon ka jagrah kisi se bi nae</i>	They had animosity with him.	
242. Interviewer: <i>ap ke gaon ke qareeb ye paki sarak kab bani</i>	Construction of roads	Lack of Roads and Means of Transportation
243. Mallak: <i>Nawanshahr se nichey bandi sey upar aati hai, bajna se niche walli, is sarak ko thekedar nikapani bolte hain ne banya, dosri ko bolte hain Dogahi se, upar walli sarak ka ab theka hua hai</i>		
244. Interviewer: <i>Dogahi se Dana tuk</i>		
245. Mallak: <i>ji</i>		
246. Interviewer: <i>jab saarak nae thi tu kia ap ki zinda gi kuskil nahi thi</i>		
247. Mallak: <i>bot muskil thi, ap logo ne chro upar peeche saman band kar ke aantey the is se peheley apne kadon pe aantey the, jo koi bimari ho jata tha tu manji ke upar, humarey gaon ke niche ek gaon hai, galli naam suna hai, galli mai ek banda katal kia the tu wahan logo ne dekha k eek mayiat pari hai, tu hamre walad sahab ne bandi main humari zameen hai thori thori wahan italah di gariyan nae jati thin sarken theen, wo esa waqt tha takleef ka, in logo ne kadon par cha kar Oghi ko ley gaya tha, Sherghar janey koik din lagta tha</i>	Life without road was tough  transport things on their shoulders and donkeys, in case of transporting someone sick  Times of Amb were very tough	
248. Interviewer 2: <i>jab nawabi thi tu ap ke gaon ke theen larkey</i>		
249. Mallak: <i>theen larkey sakool ko gaye hain,</i>	Three boys attended three	Education / Illiteracy

<i>unno ne char jamaten sakool para hai, ab dekhien humre gaon ke bache sakool parte hain, Allah ki bohat karimi hai, humray par, humra gaon gurbat main tha, ap ke gaon main jo pehela school kis ne banwaiya tha, pehla sakool humre gaon main neat ha ab bi nae hai, ye tu Nawanshahr ko jate hain</i>	years of primary school  Now every child goes to school  In Nawanshahr	
250. Interviewer 2: <i>ap k gaon se sub se qareeb tareen jo phela sakool bana tha</i>	First school in the area	
251. Mallak: <i>wo bandi main tha nawab sahab ne banwaya tha nawab sahab ye char jamaten manzoor karwai thi</i>	In Bandi  Nawab ordered the construction	
252. Interviewer 2: <i>nawab sahab ki family khandan sath rehta tha</i>		
253. Mallak: <i>sath main tha</i>		
254. Interviewer 2: <i>us ke bacho ko ap ne dekh hua hai</i>		
255. Mallak: <i>nawab ke bache yahan nae the, nawab ke bache shergarh main the, saeed tha wo hum ne dekha tha, Salahuddin tu humre olad se kum hai, saeed tha wo mere se chota tha Salahuddin jo hai wo saeed ka beta hai, Saeed jo hai wo fareed khan ka beta hai,</i>	Saeed Khan his son Salahuddin	
256. Interviewer 2: <i>ap samjte hank e nawab ka nizam thek nae tha</i>		
257. Mallak: <i>bot zolam tha, nawab ki ek baat thek thi k nawabi man kisi ka nuksan nae hota tha, majall kia hai kisi ki chori ho jaye, kisi ko katal kar jaye, wo pakar ke Sind main penkta tha</i>	Oppressive Rule	Oppressive Rule of Amb State
258. Interviewer: <i>ap ke khandan ke kuch logoko bulaya tha</i>		
259. Mallak: <i>wo nawab tha amb main, wo ye fareed khan tha, in main humre do gaon se do badrey waha mangaeh the, das din wahan tikah hua the, rooti bi deta tha kapra bi deta tha bistro bi deta tha k tum baaten karo main baaten suntan hoon, fir in se bohat khush hua</i>	Fareed khan called men from Dana to learn M	
260. Interviewer: <i>bohat bohat sukariya</i>		
Nazina	Joint family	Family system
261. Interviewer: <i>ap ka kia naam hai</i>	Female	Gender

262. Nazina: <i>Nazina</i>		
263. Interviewer: <i>ap ki umar kia hai</i>		
264. Nazina: <i>sola saal</i>	Third generation	Age
265. Interviewer: <i>ap kitne arsay se Karachi main ho</i>		Mobility
266. Nazina: <i>bara saal huey hain</i>	Has been in Karachi for 12 years	
267. Interviewer: <i>yani k ap choti sit hi jab wahan gaei thi, tu awpas aaya kate the yahan pe</i>		
268. Nazina: <i>ji garimiyon main do saal ya teen saal baad chotiyon main</i>	Used to visit Dana after two or three years	
269. Interviewer: <i>kitni daar k liye</i>		
270. Nazina: <i>mahine k liye ya do mahine k liye</i>	For one or two months	
271. Interviewer: <i>acha tu phir wapis chal, wahan ap school main parti thi</i>		
272. Nazina: <i>ji</i>		
273. Interviewer: <i>puri family wahan thi</i>		
274. Nazina: <i>ji</i>		
275. Interviewer: <i>Ap ke behen bhai sub</i>		
276. Nazina: <i>jo behen ki shadi hui hai wo yahan thi, three beheno ki yahan shadi hui hai</i>	Married sisters live in Dana	
277. Interviewer: <i>ap ghar main ki zuban bolte hain</i>		
278. Nazina: <i>hum log Hindko</i>	Speak H	Family domain
279. Interviewer: <i>Hindko hi bolte</i>		
280. Nazina: <i>ji</i>		
281. Interviewer: <i>ap ko Mankiyali aati hai</i>		
282. Nazina: <i>ji, samaj aati hai mugr bool nahi sakti</i>	Understands but doesn't speak	Age/ family domain /
283. Interviewer: <i>Karachi main ap kis school main parti thi</i>		
284. Nazina: <i>pheley tu PAF main parah hai phir makan change kia tu iqra public</i>		Education
285. Interviewer: <i>Matric k exam de k aai ho</i>	Will appear for matric exams	
286. Nazina: <i>nahi diya, han abi nine aur matric k sath da ne hain</i>	In ninth grade	



287. Interviewer: <i>wo kab do gi kahan se do gi</i>		
288. Nazina: <i>abi mamoon se baat ki hai woketeh hain, mamoon parhaen gay</i>	Will study at home	
289. Interviewer: <i>ninth ka wahan de choki ho</i>		
290. Nazina: <i>nahi diya abi</i>		
291. Interviewer: <i>pari hain chizan sari</i>		
292. Nazina: <i>nahi pari nahi hain abi, do mahene para hai tu hai k nine aur metri sath ho gi, is liya chor diya tha</i>	Attended two months in ninth grade	
293. Interviewer: <i>acha, ye zuban ap kea bi ko aati hai</i>		Family domain
294. Nazina: <i>ji sab ko aati hai</i>	Understands M	
295. Interviewer: <i>ammi k sath boole hain</i>	Everyone in family understand M	
296. Nazina: <i>ji</i>	In village, some time parents speaks	
297. Interviewer: <i>behen bhaiyon k sath boolte hain</i>	In village, sibling among themselves	
298. Nazina: <i>ji</i>		
299. Interviewer: <i>Karachi main ap kia bolte the</i>		
300. Nazina: <i>abu kabi yehi zuban boolte the main Hindko main jawab dati thi</i>	They speak H in Karachi	Family domain Mobility
301. Interviewer: <i>ap ki ammi kia boolti hain</i>		
302. Nazina: <i>ziyada tar Hindko hi boolti hain</i>	Mother = H	
303. Interviewer: <i>ammi ap ki ishi baradari se hain</i>	Tarawara Mother	
304. Nazina: <i>ji</i>		
305. Interviewer: <i>ap ke nana nani kahan se hain</i>		
306. Nazina: <i>nana tu yaheen k hain nani shahid chamrsi gaon hai dosra</i>	Paternal grandmother from Chamrsi	Changing Marriage patterns
307. Interviewer: <i>wo Hindko speaker wo yahan ki nahi hain</i>		
308. Nazina: <i>ji</i>		
309. Interviewer: <i>Karachi main kia hai jo pasand nahi hai</i>	Doesn't like Karachi	Mobility
310. Nazina: <i>wahan pe pabandiyan hoti hain na kaheen aa sakte hain ne ja sakte hain, yahan</i>	Due to restriction	

<i>pe azad zindagi hai, ghar main rehte the</i>		
311. Interviewer: <i>hallat ki wajhe se, kia ap ko wahan log pathan samjte the</i>		
312. Nazina: <i>ji</i>		
313. Interviewer: <i>jis iilakay main ap rehtey the wahan kon kon si zubane boolne walle rehte the</i>		
314. Nazina: <i>Punjabi bi rehte the, Sindhi bi, Mahagirs bi Pathan bi rehte the</i>	Punjabi, Sindhi, Pashtu	
315. Interviewer: <i>Urdu boolte the</i>		
316. Nazina: <i>nahi apni apni bolte hain, wese dosto ke sath urdu aur ghar wallo ke sath apni zuban</i>	Urdu contact language	
317. Interviewer: <i>ap log kia karte the</i>		
318. Nazina: <i>hum log bahir ke logo se urdu boolte the ik dosrey k sath bi</i>		
319. Interviewer: <i>tu Hindko kahan boolte the</i>	H home language in Karachi	Family domain Mobility
320. Nazina: <i>ghar main</i>		
321. Interviewer: <i>behen bhai kia boolte the</i>		
322. Nazina: <i>Hindko</i>		
323. Interviewer: <i>urdu</i>		
324. Interviewer: <i>kia wahan ap ke illawah Hindko speakers the</i>		
325. Nazina: <i>ji</i>		
326. Interviewer: <i>ap ki is baradari ka koi banda koi tha</i>		
327. Nazina: <i>ji</i>		
328. Interviewer: <i>un ke sath abu kia bolte the</i>		
329. Nazina: <i>abu bi Hindko</i>	In Karachi Father H	Family domain Mobility
330. Interviewer: <i>Mankiyali nahi</i>		
331. Nazina: <i>nahi</i>		
332. Interviewer: <i>kiyun</i>		
333. Nazina: <i>wo apne hain magr ammi k rishtedar wo is gaon main nahi rehte dosare gaon main</i>	Mother relation	

<i>rehte hain</i>		
334. Interviewer: <i>is gaon ke Karachi main nahin tha</i>		
335. Nazina: <i>nahin</i>		
336. Interviewer: <i>Ap ko kon si zuban pasand hai Kon kon si aur zubane ati hain</i>		
337. Nazina: <i>muje Urdu pasand hai, ghar main ik bhabhi patan hai us k sath urdu main baat karte hain. Ammi abbu k sath bhabhi Pashtu main baat kati hai aur humre sath urdu main, muje Pashtu samj aati hai, ammi abu ko Pashtu aati hai</i>	Likes U  Parents -Sister in law= P  Sister in law –Nazina and siblings=U	
338. Interviewer: <i>kitne saal baad jab ap aye ho, dada dadi zinda hain</i>		
339. Nazina: <i>nahin, nana nani bi nahi hain dada dadi bi nahi</i>	Grandparents passed away	
340. Interviewer: <i>dada dadi yaad hain ap ko</i>		
341. Nazina: <i>main ne tu dekhe bi nahin, dada ka mere abu ke pedah honey se pheley intakal ho gaya tha</i>		
342. Interviewer: <i>ap ke ammi abu yahan paroos k buzurgon se kon sr zuban boolte hain</i>		
343. Nazina: <i>wohi Mankiyali</i>	Father speaks M to Tarawara elders	Neighborhood domain
344. Interviewer: <i>ap jab bari ho jao gi tu apne bacho ke sath Mankiyali main baat nahi karo gi</i>		
345. Nazina: <i>baad main dekhien gay, shauq nahi hai</i>	Would not speak M with her children	Changing Attitude of the community  Family domain
346. Interviewer: <i>nahi siikao gi, kabi nahi, kiyon pasand nahin hain</i>		
347. Nazina: <i>wese hi, achi nahin lagti</i>		
348. Interviewer: <i>Kia wajah</i>		
349. Nazina: <i>wese bolna achi nahin lagti</i>	Doesn't like M	
350. Interviewer: <i>thank you Nazina, bohat bohat shukariya</i>		
Salam	Joint family	Family system
	Male	Gender

351. Interviewer: <i>ap ka naam</i>		
352. Salam: <i>mera naam Salam hai</i>		
353. Interviewer: <i>umar kini hai</i>	Third generation	Age
354. Salam: <i>14 saal</i>		
355. Interviewer: <i>ap isi gaon main rehte ho</i>		
356. Salam: <i>ji</i>	Lives in Dana	
357. Interviewer: <i>parte ho</i>		
358. Salam: <i>sakool parta hon</i>		
359. Interviewer: <i>kis kilas main</i>		
360. Interviewer: <i>5<sup>th</sup> main par rehe ho</i>	Studies in 5th grade	Education
361. Interviewer: <i>aur kon kon si zubane aati hain</i>		
362. Salam: <i>Urdu, Pashtu, madari zuban, hindko</i>	Speaks U, P, H, M	
363. Interviewer: <i>khar main kon kon hai</i>	Unitary family	Family System
364. Salam: <i>ammi abu, behen bhai</i>		
365. Interviewer: <i>abu kia karte hain</i>		
366. Salam: <i>wo sodiya main hain, walad mazdoori karte hain</i>	Father works in Saudi Arabia	Mobility
367. Interviewer: <i>behen bhai kitney hain</i>		
368. Salam: <i>panch behen bhai hain</i>		
369. Interviewer: <i>deeni taleem kis zuban main hasil ki</i>		
370. Salam: <i>deeni taleem Gojri aur Hindko main, ustad ki zuban Gojari thi aur wo Hindko bi bolte the</i>	Instructions for Quranic literacy	Domain of Religion
371. Interviewer: <i>ap ki madri zuban ka kia naam hai</i>		
372. Salam: <i>Tarawari</i>	Tarawari	Name of the language, community and history of region
373. Interviewer: <i>kon kon si zubane aati hain</i>		
374. Salam: <i>Urdu, Pashtu, madari zuban</i>		
375. Interviewer: <i>is zuban ka koi aur naam suna hai</i>		
376. Salam: <i>koi aur naam kabi nahi suna</i>	Have not heard any other name of this language	

377. Interviewer: <i>ye zuban kesi hai</i>		
378. Salam: <i>ye zuban achi hai</i>	Like this language	Positive attitude/ Gender
379. Interviewer: <i>Walida ki madri zuban kia hai</i>		
380. Salam: <i>Walida ki madri zuban yehi hai</i>		
381. Interviewer: <i>Walid ki madri zuban kia hai</i>		
382. Salam: <i>Walid ki madri zuban bi yehi hai</i>	Mother tongue of parents= M	
383. Interviewer: <i>ap apne ghar main humesha kia zuban boolte hain</i>		
384. Salam: <i>main ghar main humesha ye zuban boolte hon</i>	M	Family domain
385. Interviewer: <i>ja koi khas baat karni ho tu kis zuban main karte ho</i>		
386. Salam: <i>khas baat Mankiyali main karta hon, Hindko bi kabi kabar bool lete hon</i>	Use M+H for expressing something special	Multilingual and bilingual patterns
387. Interviewer: <i>ghar ki aurtun se kis zuban main baat karte ho</i>		
388. Salam: <i>ghar ki aurtun k sath humeshe madri zuban boolta hon</i>	Speaks M with females of family	Family domain
389. Interviewer: <i>ghar ke mardon se kis zuban main baat karte ho</i>		
390. Salam: <i>ghar ke mardon k sath humeshe madri zuban boolta hon</i>	Speaks M with males of family	
391. Interviewer: <i>bachpan main nani dadi kis zuban main kahni sunati theen</i>		
392. Salam: <i>mari nani muje apni hi zuban main sunati thi</i>	Grandparent =M	
393. Interviewer: <i>Jummahe ki nimaz ki baad kis zuban main dua hoti hai</i>	Dua after Jummaah prayer= M	Domain of Religion
394. Salam: <i>Jummahe ki nimaz ki baad humari zuban main dua hoti hai</i>		
395. Interviewer: <i>tablig kis zuban main hoti hai</i>		
396. Salam: <i>masjid main tablig gaon main mari zuban main hoti hai</i>	tablig preaching= M	
397. Interviewer: <i>acha jo masjid main ahlan hota hai wo kis zuban main hota hai</i>		
398. Salam: <i>Urdu zuban main</i>	Announcement in mosque= U	

399. Interviewer: <i>masjid main biyan kis zuban main hota hai</i>	<i>Biyan=M+ H+Gojari+P</i>	Multilingual and bilingual patterns Domain of Religion
400. Salam: <i>Molvi sahab ka biyan Urdu main hota hai aur kabi Hindko main, kabi kabi Gojari aur Pashtu main bi hota hai</i>		
401. Interviewer: <i>ap chalthey phirte kis zuban main dua karte hain</i>		
402. Salam: <i>apni zuban main</i>	<i>chalthey phirte Dua= M</i>	
403. Interviewer: <i>apne gaon ke doston se kis zuban main baat karte hain</i>		
404. Salam: <i>apni zuban main</i>	Friends from village=M	Friendship domain
405. Interviewer: <i>in se Pashtu tu nahin bolte</i>		
406. Salam: <i>nahi</i>		
407. Interviewer: <i>ajnabi logo ke sath jo ap ke gaon k na hon kis zuban main baat karte ho</i>		
408. Salam: <i>Urdu, Pashu, Hindko</i>	Stranger=U+P+H	Multilingual and bilingual patterns
409. Interviewer: <i>apne dosto ka taaruf kis zuban main karwte ho</i>		
410. Salam: <i>Hindko</i>	Introduction of friends=H	Friendship domain
411. Interviewer: <i>khat is zuban main likte ho</i>		
412. Salam: <i>urdu</i>	Written communication =U	Multilingual and bilingual patterns
413. Interviewer: <i>school main kia zuban istamal hoti hai</i>		Domain of Education
414. Salam: <i>school main urdu aur baradari kbachon k sath apni zuban bolta hon</i>	At School= U With Tarawara children at school=M	Multilingual and Bilingual Patterns
415. Interviewer: <i>dosri zubane bolene walle dosto ke kia bolte hain</i>		
416. Salam: <i>dosri zubane bolene walle dosto ke sath kabi kabar Urdu aur aksar Hindko bolta hon</i>	Sometimes speaks U with non-Tarawara friends	Friendship domain/ Multilingual and bilingual patterns
417. Interviewer: <i>school ke liya humesha kis zuban main darkhowast likte ho</i>		
418. Salam: <i>Urdu</i>	Application for school=U	

419. Interviewer: <i>kia sarkari nokari k liye angrizi zuban aani zarori hai</i>	English for government job	
420. Salam: <i>ji</i>		
421. Interviewer: <i>Is sobay main Pashu zuban aani zarori hai</i>	Pashtu for government job in KPK	
422. Salam: <i>ji</i>		
423. Interviewer: <i>parosiyon k sath kia bolte ho</i>		
424. Salam: <i>humesha madari zuban</i>	Neighborhood=M	Neighborhood domain
425. Interviewer: <i>ghar main</i>		
426. Salam: <i>ye hi, ammi k sath aur buzorgon ke sath bi</i>	Mother=M Elders= M	Family domain
427. Interviewer: <i>kia ye zuban pasand hai</i>		
428. Salam: <i>ji</i>	Likes=M	Positive attitude
429. Interviewer: <i>is ke bolne ka koi faida hai</i>		Benefits of speaking Mankiyali
430. Salam: <i>ji, imtahan main ik dosarey ki madad ho jati hai larahi ho jaey tu madad milti hai, match khaletay huay bi madad milti hai</i>	advantage of this language in examination, benefit of this language during fights with boys of other communities  Cricket ground	Education Benefits of speaking Mankiyali Domain of Education Domain of Cricket ground
431. Interviewer: <i>kia dosarey logo ko ap ki zuban pasand hai</i>		
432. Salam: <i>nae pasand</i>		Attitude of the neighboring communities
433. Interviewer: <i>angrizi zuban aur urdu ke faidae ziada hain</i>		
434. Salam: <i>ji mari zuban se angrizi zuban aur urdu ke faidae ziada hain</i>	U+E more beneficial	Changing Attitude of the community  Multilingual and bilingual patterns
435. Interviewer: <i>kia ap ke gaon ke dosto ko ye zuban pasand hai</i>		
436. Salam: <i>ji</i>	Children of village like M	Positive Attitude
437. Interviewer: <i>is k aur kia faidae hain</i>		
438. Salam: <i>mari zuban ka faida ye hai k hum kisi jagah ja kar bolte hain tu kisi ko samj nahi</i>	Can speak everywhere without fear of being	Benefits of speaking Mankiyali

<i>aata</i>	understood	
439. Interviewer: <i>kia ye zuban bolne main sharam mehsoos karte ho</i>		
440. Salam: <i>apne logon k sath ye zuban bolte sharam nae aati magr aur logo ke sathbolte sharam aati hai</i>	Do not feel shy to speak within village  feels shy to speak outside village	Changing Attitude of the community
Gul meena	Joint family	Family system
Female	Female	Gender
30 years	Second generation	Age
Married	Married to a distant village  With brother of her sister-in-law  Watta satta exchange marriage	Multilingual and Bilingual Patterns
441. Interviewer: <i>acha ey das jithe teri shadi hui ey ho kitne door ey giran</i>	Married to a distant village	Mobility/ Changing Marriage patterns
442. Gul meena: <i>kofi sara door ey</i>		
443. Interviewer: <i>kitna</i>		
444. Gul meena: <i>tin ghante lagde ne</i>	Three hours walk	
445. Interviewer: <i>susural, susar di zuban Pashtu si</i>		
446. Gul meena: <i>Pashtu si</i>		
447. Interviewer: <i>sus ji</i>	Mother-in-law= P	
448. Gul meena: <i>Pashtu si</i>		
449. Interviewer: <i>baqi daraniyan</i>		
450. Gul meena: <i>oh hinkdo una di zuban, sorah Hindko ay, oh Hindko ay oh di zuban, sura jerah ay is di Hindko zuban ay, jari ammi di nana hai oh Hindko ay, zuban us di Hindko ay aen Pashtu bolde Pashtu boldi ay zuban us di Hindko ay</i>	Sisters-in-law= H  In laws= P  With mother-in-law= P	
451. Interviewer: <i>Pashtu kiyun bolde ne</i>		
452. Gul meena: <i>Pashtu maari sas</i>	Everyone speaks P with Mother-in-law	



453. Interviewer: <i>is maren sara Pashtu bol de ne</i>		
454. Gul meena: <i>ji</i>		
455. Interviewer: <i>acha gal sun tu apnrey bachan noon ey zuban sikai</i>		
456. Gul meena: <i>ey zuban, ma utha kalli aan</i>	Children speak this M	Family domain
457. Interviewer: <i>sas vi tay kalli si</i>	Away from village	Mobility/ Changing Marriage patterns
458. Gul meena: <i>un aniya do behna siyan</i>		
459. Interviewer: <i>ma sunya k tari phupi vi utha honi</i>	Father's sister is also married in that village	
460. Gul meena: <i>han, oh mari bahno na gar ni ootna dor ey, kam sham ni kar akti oh mothaj ho gi ay oh bimar ey gallen ni kardi, bubu mari ey ni kardi oh Hindko kardi ey</i>	<i>bubu mari ey ni kardi oh Hindko kardi ey</i> she speaks H	Multilingual and Bilingual Patterns
461. Interviewer: <i>tari derani</i>		
462. Gul meena: <i>oh Hindko kar de ey</i>		
463. Interviewer: <i>us ne bache</i>		
464. Gul meena: <i>oh vi Hindko kar di ne, dadi nal Pashtu bol de ne</i>	Children to grandmother=P  Children to maternal family= H  Children to paternal family= H	
465. Interviewer: <i>apni maa de naal Hindko, tera koi bacha Mankiyali nae karda</i>		
466. Gul meena: <i>ey zuban ni karde mareh P10, Hindko kar de ne Pashtu kar de ne, peehoo te marey nal Hindko kar de ne, te dadi de naal Pashtu kar de ne, ye chari mare naal aai us ko bikul ni aandi samj aandi ah phir Hindko ni kar akdi, oh bilkul bi nae kar akdi, mari shadi hoi te Pashtu ni aandi si, ath saal ho gay mari shadi ki, mari sasa gallan kareh te ma akhan batay ni ke akhdi hun mari shadi ki choda pundara saal hogay ne</i>	Children to maternal family= H       Married for 15 years	Family domain  Multilingual and bilingual patterns
467. Interviewer: <i>bache keri zuban kardene peehoo naal</i>		
468. Gul meena: <i>peehoo naal Hindko kar de ne,</i>	I speak H with my aunt. I	

	<i>jerey marey nanan te darh un oh mao naal Pashtu kar de ne, peehoo naal, oh mar giya eh, us naal Hindko kar de ne, ika naal Hindko, te ika naal Pashtu, us naal mujoori di Pashtu balan oh Hindko ni bol di, ina di nani pashu kar di ey, nani di zuban ey kutha juldae ne</i>	Speak H with the siblings of my husband. They speak H with their father and P with their mother.	
469.	Interviewer: <i>(bhabi ke bache)naney, nani di zuban nae bol de inna de gar ja k</i>		
470.	Gul meena: <i>ey Hindko bol ne te oh agoon Pashtu bol de ne, us ko samj andi ay inna noon, oh jera na us ko H aandi ey per kardi nae, is waj se, oh inna naal fir Hindko kar di ey, is welley jadon mari shadi hui ey te mareh walad sahab uthe ni se juldey, koi vi ni se se juldey, hun juldey en</i>	During initial year of marriage, her parents and in-laws had developed some dispute,  These families didn't allow their daughters-in law to visit their parents	
471.	Interviewer: <i>kiyun ni se juldey</i>		
472.	Gul meena: <i>oh ma niki san man ni yaad</i>		
473.	Interviewer: <i>koi larai hui si</i>		
474.	Gul meena: <i>pata ni ke hoye sa us ne se juldey walad kafa ho gey se fir una akhya yara gali ho gi fir gali mani aapri una mani te fir razi nama huya, mara nika huya te ik diyre aaye te doey mor gae, is waje, un walad sahab juldey en ammi bi juldi ey, sakey mamoo en na, ik mamoon mara sorah mar giya te tirah aur en, mari parjai etho andi si mari nani etho andi ey si, eth do pathriye, uthey bi ey si</i>	These two families resolved this dispute and agreed to normalize their interactions.	
475.	Interviewer: <i>nani Hindko kari di si</i>		
476.	Gul meena: <i>nani di walada si oh etho ghari si, is gharo nae, is shere ghari si tephir nanani dirani te fir rista dabal ho giya, is waje ne oh vi eh gallan kardi eh, uthey Hindko kardi ey. Oh ethey di hi si, nani mari sari gallan ethen diyan, mare bahro kol hen na, Gohar kol, us walley bimar aasi na aaeen gallan kareh</i>	They do not speak M  My mother and my grandmother were from my in-laws' village. That is why, they don't speak M  <i>eh gallan kardi eh.</i>  They do not speak M	
	Gulshan		
	Female		Gender
	55 years		
477.	Interviewer: <i>tusan da na ki ey</i>		Family domain

478. Gulshan: <i>Gulshan</i>		
479. Interviewer: <i>tusan di shadi kithon hoi, giiran kehrah ey</i>		
480. Gulshan: <i>Pason giiran</i>		
481. Interviewer: <i>kitne saal ho gaye tusan di shadi ki</i>		
482. Gulshan: <i>mari shadi ki tees saal ho gaye</i>	Married thirty years ago from <i>Pason giiran</i>	
483. Interviewer: <i>tusan dasya ey k tusan ki ey zuban aandi</i>		
484. Gulshan: <i>ji</i>		
485. Interviewer: <i>Shadi tun kitne arsaah baad tusan bolana suroo keta tusan noon samj ana legi gai</i>		
486. Gulshan: <i>ik meyhine de baad bolen soroor kita</i>	Started speaking M after 1 month	
487. Interviewer: <i>inna tusan ki akhiya nae k tusan galat bolde oh</i>		
488. Gulshan: <i>kis tam galti vi karde rehe ahan kisa tama nae kisa tama kar kidi</i>		
489. Interviewer: <i>tusan apreh bachan de naal</i>		
490. Gulshan: <i>han ye boli kiti , mareh garah alley ne algley gar te oh zanani us di moi ay baad ach main aai ahan, main dosri bivi ahan</i>	She is second wife	
491. Interviewer: <i>tusan aach kitne bache ay</i>		
492. Gulshan: <i>marey tareh bache en te do bachiyen</i>	Has three sons, two daughters	
493. Interviewer: <i>Phali bivi de kitne bache sun</i>		
494. Gulshan: <i>Phali bivi de do bache aase te do bachiyen, ik bachi hun mari parjahi ey, shera wich ey, ek bacha ey, te marey allah zinagi kare char ey, o vi zubana walle en te bachiyen vi wallian en,</i>		
495. Interviewer: <i>isi tara o tusan di zuban nae bol de</i>		
496. Gulshan: <i>nae Mankiyali bol de en, o marey naal Hindko kar de en, apan vich Mankiyali kar de en</i>	I speak M with Children they reply in H  But speak M among themselves	
497. Interviewer: <i>tusan kis kis de naal bol de ho</i>		

<i>Mankiyali, kis kis de naal Mankiyali kar de oh</i>		
498. Gulshan: <i>ayan mah apren jadhan naalkardi ain, marey naal jo kar sa te apren gallan kare de en marey naal mara khawand bi kar da k tu jaldi sikhi ey, mara shoq aa sikh kidi ey, main apren tabrey naal nae kar di ethey kar di ain</i>	I speak M with my sons  I like M	Changing Marriage patterns
499. Interviewer: <i>sareyan de naal kar de o</i>		
500. Gulshan: <i>sareyan de naal</i>	Speaks with every one	
501. Interviewer: <i>tusan da jahra main ey</i>		
502. Gulshan: <i>o vi mare naal kar da ey, us marey naal Hindko ii kiiti ey, us naal mi shram andi ay, main akhan marey kolon galat hoi te marey naal hanshi bachan naal bol ne bol ne aai gai</i>	Husband =H	
503. Interviewer: <i>thorey thorey lafz tusan Hindko de ni vich istamal kar de</i>		
504. Gulshan: <i>vich Hindko vi kar kini ain</i>		
505. Interviewer: <i>ey daso kiniyan aur aurtan ne jina di ethey shadi hoi te o vi Hindko kar di en, koi hen</i>		
506. Gulshan: <i>baron jariyan aain o Hindko kar di en</i>	Hindko speaking women were married to this community. Most of these women belonged to Hindko speaking tribes. These women never spoke this language.	
507. Interviewer: <i>kio tusan her Mankiyali nae kardi</i>		
508. Gulshan: <i>Mankiyalian kar niyan</i>		
509. Interviewer: <i>kitni</i>		
510. Gulshan: <i>do tarey aur bi en, mahr jan masi vi kardi ey, fatrani vi nar kardi kitabani walli vi nae kar di, han o vi nae kar di, kitni zananiyan en jo ey boli kar di en, is tabray vicho kar di en, jariyan baron aai en ik do kar di en or nae kar di en.</i>	Only three Hindko speaking women learnt and spoke this language but others never communicated in this language with their children and in-laws. Joint families	Family domain / Changing Marriage patterns
511. Interviewer: <i>te inna de bache vi ey zaban kar de en</i>		Family domain
512. Gulshan: <i>jariyan kar de en inna de bache vi kar de en, te jariyan nae kar de en inna de bache vi nae kar de en.</i>	<i>jariyan kar de en inna de bache vi kar de en, te jariyan nae kar de en inna de bache vi nae kar de en.</i>  Their children speak M when their mothers speak.	

513. Interviewer: <i>bot bot sukariya</i>		
	First generation	Age
Abdul Malak	Male	Gender
Age 70		
514. Interviewer: <i>Ap ka naam</i>		
515. Abdul malak: <i>Abdul malak</i>		
516. Interviewer: <i>ye tarawara kon hain</i>		
<p>517. Abdul malak: <i>shah ismail ne tarawareh ko yehan se nikaal diya tha amb ka nawab khan I zamani khan, Painsa Khan inno ne bi us ka sath diya, yahan se nikal diya Tarawarh qoom bi bag gai, jo reh gaye wo reh gaye unno ne apni jan ko chupa liya k hum Tarawarh nae hain ik musalaman tha ek gher musalaman tha, un main se ik garow musalaman tha ek gher musalaman , ukamrani musalaman kit hi, is gaon main hi nae balke puey tanawal main tarawarh tha, ye zuban bi wohi hai, ye kafi arsay pheley ki baat hai, ye kafi purani baat hai, 1947 main Pakistan tu banna hai, ye us se bi pheley ki baat hai jab nawab Painsa Khan aya tu ye log mit gaye. Nawab Painsa Khan ne in ko mitaya aur apni nawabi banai, jab humara ilaka Pakistan main zam hua. Hum nawab sahab k pass ja kar khati bari main kam karte the aur sham ko wapis atey the aur apni zamin main se us ka hisah bi detey the. Ye sareh ilakey ka qabza un ke pass the.</i></p> <p>518. <i>Jo bara bandi hai us se lay kar Butti tak us ki hi malkiyat hai. Chatta se le kar Kochatti se le kar udar Agror hai. Kochatti ke sath jo nala hai na udar Agror aur Butti nawab ki hai. Chatta, karari, Lassan Nawab nawab k iamb state thi, Pabbal hai idar amb state hai aur Darband, Lassan Taniya se Khaki se idar amb state hai, Naryali amb state hai, baqi udar Agror, udar khan Agror ki hakumat aur idar nawab amb ki state , Bandi, Butti, Chatta, Karam, Darband, Kochatti, Lasan Tanyan, Khaki, Naryali and Sher Garh</i></p>	<p>Myths</p> <p>Tarawarh qoom</p> <p>Nawab Painsa Khan defeated them,</p> <p>some went underground,</p> <p>one group of them was Muslim,</p> <p>Tarawara lived in Dana also,</p> <p>This language was their language</p> <p>Nawab Painsa Khan defeated them and established his rule</p> <p>During the era of Amb state, we used to work in the agriculture land of Nawab</p> <p>Boundaries of Amb were from Jo bara randi to Butt</p> <p>The important villages of this princely state</p>	<p>Name of the language, community and history of region</p> <p>Oppressive Rule of Amb State</p>
519. Interviewer: <i>ap ne kahan tak taleem hasal ki</i>		

520. Abdul malak: <i>humre waqt, 1960 main mai sakool parta tha, main ne primary tu para tha</i>	Attended primary school	Education
521. <i>Us waqt zulam ziyada tha, wo bara meene us ka kam kar k atey they aur zamin k hissa bi us ko datey they, wo taleem bi nae karne deta tha, wo Butti se Agror nae janey deta tha, jab koi jata tha tu ijazat nama le kar jata tha. Is liyah log pareshan they, jab ye mulak 1969 main azad hue tu khush ho gaye,</i>	Strict rules  princely state had imposed restrictions on common people, restrictions on education  travel, restrictions,  common people were unhappy  after independence in 1969 they were happy and free	Oppressive Rule of Amb State  Education
522. <i>Phir us k baad logon k liya asaniyan ho gayen, zamin ki milkiyat mil gayi, isiilakah main 50 upar walleh logon k pass taleem nae hai. humarey bache teacher hain tu hum bi teacher ho saktey they, wo nawab taleem nae karne deta tha k ye lod hoshiyar ho jaen gay. Aur hamri hukmrani ko katam kar dhen gay.</i>	Quality of life improved after this  People above are illiterate  <i>wo nawab taleem nae karne deta tha k ye lod hoshiyar ho jaen gay. Aur hamri hukmrani ko katam kar dhen gay</i>  they did not have right to education so that they became empowered	Education / Illiteracy
523. Interviewer: <i>ap ki walada aur dadi kia zuban boti theen</i>		Family domain
524. Abdul malak: <i>mari walada ko Hindko aati thi, dadi ko bi Hindko aati thi, magr kum boti theen.</i>	Grandmother understood H  Spoke M	
525. <i>Humareh khandan ke do gaon hain, Shoshni, Chamrasi iptadah se Hindko bol te they, ye dono ik hi khandan k hain, wo Hindko bolt e han aur hum tarawarah zuban.</i>	Two villages  our community,  Our Chamrasi branch has been always speaking H  Dana branch has been always spoken M	
526. Interviewer: <i>Ap ka khandan kes yahan aaya</i>		
527. Abdul malak: <i>Humarey buzorag shoshni main aa kar rukeh, Kabalgram se aaye the. Ik bhai Batera main rehe giya aur ik idar chala aaya. Torghar, kala dahka, jojabah, palusa, kunar udar hai Kabalgram</i>	Molvi Abdul Karim settled in Shoshni from Batera	Name of the language, community and history of region

528. Abdul karim apni bivi ke sath yahan aaye the	Abdul karim came to Shoshni with his wife	
529. Interviewer: <i>is zuban ka koi aur naam hai</i>		
530. Abdul malak: <i>is zuban ka koi aur naam nae us ko tarawarah zuban ketey hain, tarawarah challah gaya zuban idar rehe gayi ye zuban tarawara bola karta tha Batri bi thori si muktalif zuban hai, isah tarawarah is liya kete hain kiyun k ye tarawara bolte the.</i>	No name of this language  Tarawarah zuban  Tarawara community left and vanished  Myths about Tarawara	
531. Interviewer: <i>Mankiyal kia hai</i>		
532. Abdul malak: <i>Mankiyal ik gaon ka naam hai Kohistan main, ye kisi qoom ka naam nae hai. batereh ke sath ik gaon hai, bazaar main, ye Bisham se aggeh hai. dor jana parta hai aur ishi khatar gaya hai k hum ko Mankiya keten hain, k ye koi gaon hai</i>	Mankiyal is the name of a village in Kohistan, Bisham, Bazaar , Batera	
533.		
534. Interviewer: <i>Ap ke ghar main kia ye hi zuban boli jati hai</i>		
535. Abdul malak: <i>mareh waladen ye hi zuban bolte the, mari bivi bi ye hi zuban bolte hai, marey bache bi ye hi zuban bolte hain.</i>	My parents =M  My wife=M	Family domain  Age
536.		
537. Interviewer: <i>Bateri se ap ki zuban ka kia farq hai</i>		
538. Abdul malak: <i>batera main boli jane walli zuban humri zuban se thori muktalif hai, log kehte hain hum wahan nae gaye, idar ik adami aaya tu hum ne is zuban main bola k ye adami kia bech raha hai. tu wo bolne laga k main falan cheez bech raha hon, humari zuban main, ik adami ne Lahore main gari kharidi, raat ko waheen reh giya, raat ko us ne fon kia apne ghar aur bolla k main subah aaon ga, humari zuban main, humarey adami ne bolla k tum ye kon si zuban bolte ho. Ye tu humari zuban hai tu us ne kaha ke main batera ka hon</i>	Our language is little different from Bateri  A Kohstani man came to our village. He heard us speaking and told us that this is Bateri  One of our village man met a man from Batera they found out that were speaking the same language	
539. <i>Ye zuban humari zuaban se thori throi alag thi, kuj baat alag, mugr humey ye pata chala k ye milti julti hai.</i>	Bateri is little different from our language	
540. Interviewer: <i>ap ko kon kon si zubaney ati hain</i>		
541. Abdul malak: <i>muje Pashtu, urdu Hindko</i>	P+U+H+M	Multilingual and bilingual patterns

542. Interviewer: <i>ghar ki auton se kon si zuban bolte hain</i>	Females of the family =M	Family domin
543. Abdul malak: <i>ghar main aurton se ye hi zuban bolta hon,</i>		
544. Interviewer: <i>is main koi gana ye akhan hai</i>	No song in this language	Friendship domain
545. Abdul malak: <i>is main koi gana ye akhan nae hai</i>		
546. Interviewer: <i>aur ap ke khandan kahan hai</i>		
547. Abdul malak: <i>ye humara bara gaon hai, Domaka main humre 4/ 5 ghar hain</i>	Dana is main village	
548. Interviewer: <i>suna hai yehan pe nawab apna mehal banana chata tha</i>		
549. Abdul malak: <i>nawab sahab yahan mehal banana chata tha, ye jagah unchi thi, aur us waqt telephone shishah k zariah hoti thi, ye unchi jagah se jahan se darband bejah jata tha, jab wo yahan aaya tu taz hawah challi tu tent ukhar gayeh, logon ne kaha k yahan pani nae, us waqt pani nae tha, tu us ne apna khyal chor diya</i>	Nawab wanted to construct his residence in Dana because of its elevated position.  Mirror messages	Location of the village  Name of the language, community and history of region
550. Interviewer: <i>bandi shungli road kab bani</i>		
551. Abdul malak: <i>ye sarrak das saal pheley bani, nae thi tu log apne kanday par saman laa teh the, gadey khreedateh hua the, us per laa the the, muskil tha, ab tu bari sohulat ho hai, bimar ko charpai pe le jatey the,</i>	Bandi Shungli Road constructed 10 years ago  life was tough without roads  we used to carry our patients on charpai	Lack of Roads and Means of Transportation
552. <i>us zamane main aurten bilkuli bi bahir nae jati theen, ab bi ziada nae jateen, ye dassaal pehely ki baat hai</i>	Those days, women did not go out of village, even today they very rarely travel outside village	Mobility / Gender
553. <i>Aurton ki taleem achi hai, agr haspatal jana ho tu mushkil hoti hai.</i>	Education of women is good, can communicate in hospital	Education domain
Usman		
554. Interviewer: <i>jo larkian shadi ho kar dosreh main jati han kia wo ye zuban bol ti hain</i>		Changing Marriage Patterns/ mobility
555. Usman: <i>dosreh gaon se mari sister aai hain, us ko mukmal tarh ye zuban aati hai magr wo ye nae boli. Us ki waja ye hai k wahan jo zuban wo jo Pashtu bol te han Pashtu aur Hindko. Bacho ke sath wo ziyada bolte han, ik adami ja boley ga, aur udar se sareh Hindko Pashtu tu wo is ko ziyada lene gay</i>	Gul meena  In -laws  P+H	



556. <i>Abi muje bata rehe the ap ke bhai k ap ki phuphi aur behen ye zuban bolti hain, kyun k in dono ki ik zuban hai</i>		
557. <i>Han hanb Udar hamri ik phufi bi legti hain. Wo aur meri behen Jab apas main bethen tu apas main baaten karti hain, un ko bi ati hai in ko bi ati hai, wo bi logo ko enjoy karne k liye, kabi kabar wo ke dete hain k ap apni zuban main baaten Karen</i>	My father's sister is also married in that village	
558. Interviewer: <i>Lakin is ki waja secrecy bi tu ho sakti hai</i>		
559. Usman: <i>han secrecy ho sakti hai bilkul,asa b hota hai k wo ik dosre se baat chupah rehe hote hain k faraz Karen mari sister ko kaha k is ko na bataen ye pareshan ho gi wo ja kar us se pochoti hai apni zuban main muje such bata do, koi baat faraz Karen koi hadasa ho jata hai k chalo is ko waqti tor par na baten , jese hum yahan se fon karte hain phufi karte hain ye masla ho gaya hai yahan pe, koi waqya ho gaya hai, death ho gi hai, ye wo, ben ko na bataen jao aur us ko sath le kar aaen, ab sareh teyar ho rehe hon tu udar se aa rehe hain zahri baat hai useh pata chaley ga hi, is waqt raat ko sareh kiyun ja rehe hain, tu wo keten hai nae nae eysa masala nae hai, lihza wo secrecy k liya k asal masala ye hai, ap ko ye bata nae rehe, masala ye hai, is ke lia bi istmal ho sakta hai, thek hai</i>	My sister speaks=M with my aunt to ask thing secretly	Benefits of speaking Mankiyali
560. Interviewer: <i>is zuban ke kia faiday hain : thane main, sula karne main, cricket khalene main, larai jagrah ho tu discussion karne main</i>		Domain of Cricket ground/ Benefits of speaking Mankiyali
561. <i>Thane main aksar hota hai koi mistake ho jati hai gowai wakhar dete hue, jo banda gowai de ga wo yehi boley ga sach tu nae boley ga na, lakin agr wo koi baat bool raha hai sam jate han agr is ne ye baat tu humre haq ma nae jae gi tu apni zuban main us ko tok dete hain, un ko samj nae ati k is ne kia bola, is tara apni marzi se bulwah lete hain, han han faraz Karen ik banda idar se tiyar kia ap ja kar ye biyan record Karen, udar ja kar wo thori si mistake kare, hum ke hain nae nae esey kehna esey kehna, un ko tu nae pata kia ke rehen hain, un ko samj nae</i>	situation at police station in case of registering case against someone and meanwhile consulting the other members of community right there	
562. Interviewer: <i>muje kuch kawateen ke bataya ye aci zuban nae hai humey sharam ati hai, ap log kia is zuban bol kar dosron se samne sarinda feel karten hain, embarrassment koi feel hoti hai</i>		
563. Usman: <i>nae hum tu bolte hain, peheley hoti thi hum ne bataya humarey buzurag bahir ja</i>	Their elders felt shy of	Positive attitude

<i>kar nae kart e the</i>	speaking M in public  M has been their identity marker and it gave them individuality among other communities of the region.	
564. <i>Lakin kahin dino k baad jab hum ne ye halat dekha k, pehley gojari ziada hai, un logon ko jab hum ne dekha, tu wo bi peheley sharam mehsoos karte the, nae karte the chupate the, lakin jab un ki halat elction main larte larte kofi aagey nikal gai, tu ab wo us ko apni lazmi shankhat karwah te hain k hum Gojar hain aur gojari bolt e hain, tu hum ne kaha k hum kiyun chupa rehe hain, ye log tu apnea p ko aaga le ga rehe hain, hum kiyun, bazar main sarko main, awareness nae thi, k log humari zaban k sath log hunsen gay kia ho go, koi shankhat nae hai, ye tu baad main ye tu kafi, ap ko batya tha hum swat tuk bi gaye</i>	Most importantly, majority of well-educated second-generation males strongly identified themselves with their community, its culture and language.  Their inspiration was the way Gujars have been using their ethnic and linguistic identity in elections.	
565. <i>phir hum ne bohat sara logon se rabata kia k ye kese aai idar se, ye kese aa gai , kia hua, is ke kisay kahaniya suni buzurgon se. buzurgon ne kaha hum udar se aae aur bolna suroor kia. Humey bi nae pata, ye tu ap ne abi bataya, hum un se pehley wallon se pochtey hain,</i>	Tried to find out our roots  Elders didn't know about their background	
566. Interviewer: <i>ye ap ko kis ne bataya k is ko gardazi aur kangari b kete hain</i>		
567. Interviewer: <i>gaon ki direction</i>		
568. <i>Usman: Oghi se ap nikilen gay na, tu Oghi se magrab ki jaanib pheley nikalna ho ga is side ap aaen gat u agey bazaragay naam hai, us thora sa agey aaen gay tu ik road left side ko mor raha hai upar ki tarafudar se wo bi humeh touch kar raha hai, ey jo ap ne ground main dekha than a, ye road upper ki side se aa us jagah ka naam hai Doghaii, wahan se right hand pen ae len gay agey niklen gay, wahan se niken gay tu wahan ap ke aga aae ga gaon hai us naam hai Butti, aur wo bi mashoor gaon hai, is raz se k wahan ik akidatman hai butti walla ba ji, log jaten han, wahan se agah aane gay thora, takariban adda kilometer, phir Bajna gaon hai, wahan se ek raod ageh ki taraf jaye gi, wo darband ko jata hai, ageh wo purey tanawal ko wo touch kar raha hai, ik jo hai right hand pe, right hand pe turn Karen gay tu ageh torah sa ik mint chalen gay tu ik pul ho ga us ko kete hain Unaar, ik chata sa nadi us per pull bana hai, wahan se app ayen gay tu rastey main phela gaon jo aae ga ko kete han Galli, Galli naam hai udar Middle school hai, ab tu high school ho giya hai, wahan se agey aaen gay tu, agla gaon usi ke</i>	It is accessible via two directions. One of them is a rigidly erect and vertical walking track starting from Shoshni in south of Dana which is located on Shungli Bandi road. This is the nearby village to Dana on the southern side. It is a one-hour rigorous hiking. The second approach to reach Dana is through Northern side. It is an uneven, bumpy and steep jeep track starting from Bandi Bandi Shungli Road. This jeep track starts from village Nawanshahr. The closest village from this side is Rog. It is almost 45 minutes journey from Bandi Shungli Road. After passing through a narrow muddy road and thick forest, on the either sides, the track ends	Location of village  Lack of Roads and Means of Transportation

<p><i>saath us ko kete hain Ramkot, Ramkot se upar aaen gay tu rastey main do theen fam hain murgiyon ke , Ramkot ke gaon main wahan se upar aaen gay tu upar jahan se humarh jahan se ap juda hu gay han, us ko kete han Shoshni stop, jahan se ap ne main road se link road ko turn kia hai, us ko keten han shoshni stop, wahan se ap humrey gaon ki taraf turn Karen gi, aur upar jahan pe app ke ghari khari ki hai, wo Shoshni ka gaon hai aur udar ap phedal aaen gay, aura gr dosari side se jaen jahan se road ap ne turn kia tha, aggey us road pe jaen gay tu, thora sa chalne k baad aggey ik gaon aae ga chamrasi, chamrasi k picha se road ja rehi hai, chamrasi se ada minat ageh jalo na ik naadi ko gi choti si, us naadi pe ik board laga hai BHU ka, wahan se kacha road hai, kacha road pe ap upar turn Karen gay, jahan se ap jeep pea aye the, idar shoshni hai aur shoshni se upar aur koi gaon nar humara gaon hai, Dana</i></p>	<p>up at the back of village. Village graveyard is also located at the extreme right side of the approach to the village.</p>	
<p>Fazalur rehman</p>		
<p>569. Interviewer: <i>Kia ap jab school gaye tu ap ko Hindko aati thi</i></p>		
<p>570. Fazalur rehman: <i>jab hum primary school gaye tu hum ko etni hindko nahi aati thi. Mari umer 32 saal hai ma ne 1987 main primary school main admission liya tha, jab hum primary school gaye tu hum ko Hindko bolni nae aati thi jitna aj kal ka bacha jata hai tu us ko aati hai, us waqthumre gaon k takariban hundred percent ye zuban bolte the, us waqt ye he zuban bolte the. Us waqt ghar main aur jahan bi parsoos jatey the ye hi thi. Lakin is ki nisbat ag raj k bach ko dekha jaey tu do theen saal ka bacha hai tu wo bi Hindko samjta hai, jis tarah noor ki beti hai samina Hindko achi tarah bhabi se shadi ki hai, noor ki bari bhabi jo bahir se shadi ho kar aai hain, jab k hum ko is umar main Hindko bolni nae aati thi</i></p>	<p>Some thirty years ago, this community was mainly monolingual. <i>Fazalur rehman</i> was born in 1987. When he went to school, he did't know M. These days, children would not learn Hindko before going to school. Those days, only Mankiyali was spoken in the village.</p> <p>Those days it was home language. <i>noor ki bari bhabi jo bahir se shadi ho kar aai hain</i></p> <p>These days children are proficient in H due to exogamic marriages.</p>	<p>Education</p> <p>Family domain/ marriage pattern / age</p> <p>Multilingual and bilingual patterns</p>
<p>571. <i>Is waqt ye baat ho rehi hai k ye zuban aaista aaista khatam ho rehi hai, yani agr 22/ 23 saal main itna farq aa giya hao k do saal ke bache bi Hindko samjta hai jo hum panj saal main bi nae samjte the.us ka matlab hai k ye khatam hoti ja rehi hai. shahid aane walli naslon ath das saal k baad humari zuban ko samj saken k</i></p>	<p>This language is gradually dying.</p> <p>After ten years, younger generations will not understand M</p>	

<i>ye ik zuban hai.</i>		
Wahid	Unitary family	Family system
	Male	Gender
Age 17 years	Third generation	Age
572. Interviewer: <i>kis class ma partey ho</i>		
573. Wahid: <i>first year ka imtihan diya hai aur second year ma dakhala liya hai</i>		
574. Interviewer: <i>dada dadi ke sath kia bolte ho. ghar main kia zuban boli jati hai?</i>	Family language	Family domain/ marriage patterns
575. Wahid: <i>Jab tak dada dadi zinda nae. mari ammi ko Hindko pasand hai. Un ke waledan chamrasi ma rehey han. Mai ammi ki khala ki shadi humrey abu ke khandan main hui thi. Mari ammi ki khala k waleden Shoshni main rete hain.</i>	Mother(Nasim*) likes=H Mother is from=Shoshni	
576. Interviewer: <i>kitne behen bhai ho, kia ap ka mushtarka khadan hai</i>		Multilingual and Bilingual Patterns Family System
577. Wahid: <i>nae infaradi hai, pheley taya k sath the kafi arsay se ab alag hain, Hum char behen aur ik bhai hain. Amina mari behen hai, jab amina chacha ke ghar jati hai tu us ke sath chacha k ghar walle bi Hindko hi bol te hain. Hala k yahan ziada Mankiyali hi chalti hai. mere sath bi ye log Hindko hi bol te hain. Mankiyali nae bol te. Is liya k mari walida Hindko speaker hain.ghar main main Hindko bol ta hon is waja se ye mere sath Hindko bol te hain.</i>	Unitary family, Four sisters one brothers  Every one speaks H in my father's family with these siblings.  Father = H	
578. Interviewer: <i>ap ke abu ap k sath kia bol te hain</i>	Father to Wahid=M	
579. Wahid: <i>mere abu mere k sath Mankiyalibol te hain.</i>		
580. Interviewer: <i>kon si zuban ziada aasan hai</i>		
581. Wahid: <i>dono zubane mere liya aasan hain</i>	M+H easy for him	
582. Interviewer: <i>kis zuban main sochte ho</i>		
583. Wahid: <i>Mankiyali zuban main sochta hon</i>	Thinking language	
584. Interviewer: <i>nimaz ke bad jo dua hai wo kis zuban main magtey ho</i>		Domain of Religion
585. Wahid: <i>Hindko main bi kate hain, ziada tar apni zuban main karte hain</i>	Dua after nimaz=M+H	

586. Interviewer: <i>ghar main sab ziada tar kon si zuban main baat karte hain</i>	Home language	Family domain
587. Wahid: <i>Hindko main</i>	H	
588. Interviewer: <i>gaon ke bacho ke sath kon si zuban bol te ho</i>		
589. Wahid: <i>Jo bache mere sath khalte hain, callej jate hain aksar apni hi zuban bolte hain</i>	Boys of the village=M	Neighborhood / Gender
590. Interviewer: <i>apne doston k sath kia zuban bol te ho</i>		Friendship domain / Gender
591. Wahid: <i>doston k sath yehe zuban bol ta hon</i>	Friends= M	
592. Interviewer: <i>ammi k sath kia zuban bol te ho</i>		
593. Wahid: <i>ammi k sath bi Hindko bol ta hon</i>		
594. Interviewer: <i>taya k sath kia zuban bol te ho</i>		
595. Wahid: <i>taya k sath Mankiyali bol ta hon, lakin usman mere sath Hindko bol ta hai, noor bi mere sath Hindko bol ta hai aur naihya tu bolti hi Hindko hai.</i>	Paternal uncle=M Paternal cousin= H	Family domain Multilingual and Bilingual Patterns
596. Interviewer: <i>likne main kon si zuban achi hai</i>		
597. Wahid: <i>likne main Urdu achi hai</i>	Written communication= Urdu	
598. Interviewer: <i>agr ap ki zuban lkihi kese lege ga</i>		
599. Wahid: <i>tu parna acha lege ga</i>		
600. Interviewer: <i>ap ki zuban main koi sher ya kana nahi hai</i>		
601. Wahid: <i>koi sher ya gana nahi hai agr hum Hindko ki tara banae tu ban te nae hain, humari zuban main kisi ne koi gana ya sher nae bannaya</i>	No folk poetry in M	
602. Interviewer: <i>is zuban ka naam kitne arsay pheley rakhah hai</i>		
603. Wahid: <i>is se pheley kisi ko kuj nae pata tha. Takariban teen saal pheley rakha tha, bareh peeche gaye aur shajara nikala tu pata kia hai pheley tu kisi ko nae pata tha. Unno ne ja kar peeche maloom kia, peeche ja kar nae pata chala k ye kia zuban hai</i>	It was named some three years back.  Our elders went to Batera and they came to know about the origin of M from the family tree of our tribe	Name of the language, community and history of region
604. Interviewer: <i>apne gaon k bacho k sath kia zuban bol te ho</i>		
605. Wahid: <i>apne gaon k bacho k sath ye hizuban bol ta hon</i>		

Razia	Joint family	Family system
	Female	Gender
50 years	Second generation	Age
606. Interviewer: <i>Apré bachén naal kehri zuban kar de ho</i>		Family domain/ Changing Marriage patterns
607. Razia: <i>unna naal Hindko bol de aan</i>	With Children= H	
608. Interviewer: <i>Pashtu nae bol de ho</i>	Not P	
609. Razia: <i>apren mao peeo naal Pashtu bol de aan apren behren barawan naal</i>	Parents, siblings=P	
610. Interviewer: <i>tea pré bachén de naal</i>		
611. Razia: <i>Hindko</i>		
612. Interviewer: <i>Pashtu nae</i>		
613. Razia: <i>aandi hai</i>		
614. Interviewer: <i>te kadi kadi bache Pashtu nae bol de</i>		
615. Razia: <i>bachén mare aandi hai, thori thori khas gallan aam nae puchdey, main bachén de naal nae kiti , bus apren behren barawan naal, eethey koi nae karde tem ae vi nae kiti, ey Hindko aandi hai urdu nae aandi, or angrizi nae aandi, par likhey lofa nae aanda</i>	Children =H	
616. Interviewer: <i>tusi Hindko kiyun bol de ho bachén de naal, ey zuban kyun nae karday</i>		
617. Razia: <i>inna di zuban, jari ey karday? Oh achi lag di ey asan ko vi ag di ey, arp us nae kar de</i>		
618. Interviewer: <i>Hindko de naal te sunya bon mildi juldi</i>		
619. Razia: <i>sunri zuban ey</i>		
620. Interviewer: <i>bahon sunri ey,</i>		
621. Razia: <i>inna kolon pucho ey neet kuj kar de nae, inna di neet sunri ey, asan neet nae aandi ey, asan Hindko ye Pashtu wich neet ban de aan</i>	She never spoke this language. She used to speak Hindko with her parents-in-law and the rest of the family. She reported that she has been speaking Hindko even to her children and husband.	
622. Interviewer: <i>hai neet inna di</i>		
623. Razia: <i>hai neet, in de neet jaeri, ye arbi wich apren neet bande ne</i>		

624. <i>ma kah kapna aandi ey te allah kare te maj maelni vi aandi ey</i>		
Tahira jan	Joint family	Family system
Age 30 years	Second generation	Age
	Female	Gender
625. Interviewer: <i>tusan da naam ki ey</i>		
626. Tahira jan: <i>Tahira jan</i>		
627. Interviewer: <i>madari zuban</i>	madari zuban	Name of the language, community and history of region
628. Tahira jan: <i>us di zuban</i>	us di zuban	
629. Interviewer: <i>Mankiyali</i>		
630. Tahira jan: <i>Mankiyali</i>		
631. Interviewer: <i>umar kini</i>		
632. Tahira jan: <i>takkariban tiree saal</i>		
633. Interviewer: <i>ye hi tuhada giran ey</i>	From Dana	
634. Tahira jan: <i>ji</i>		
635. Interviewer: <i>kam ki kar de ho</i>		
636. Tahira jan: <i>yi zimidara da kam kar de aan</i>	Women's work, sustenance farming	Mobility, Gender
637. Interviewer: <i>Jerian zubana tusan nu aani ey Mankiyali</i>		
638. Tahira jan: <i>ji</i>		
639. Interviewer: <i>urdu</i>		
640. Tahira jan: <i>nae</i>		
641. Interviewer: <i>angarizi aani ey</i>		
642. Tahira jan: <i>nae</i>		
643. Interviewer: <i>khandan de naal rehda ho</i>		
644. Tahira jan: <i>naal reh de sorah mere</i>	Live in Joint family	Family System
645. Interviewer: <i>main ke kar de ne</i>		
646. Tahira: jan:		
647. Interviewer: <i>main ki kar de ne</i>		
648. Tahira: <i>Lohor choki dar en</i>		

649. Interviewer: <i>tunkhowah kitni ey</i>		
650. Tahira: <i>ath hazar</i>		
651. <i>Firah kerah es tusan da</i>	Salary of husband= 8000	
652. Tahira: <i>pata ne</i>		
653. Interviewer: <i>pen pirah tuhadae kitne en</i>		
654. Tahira: <i>do penna the theen pirah</i>		
655. Interviewer: <i>kithoti bari chari karde ho is di koi income hundi ey</i>		
656. Tahira: <i>ji thori bot timater kandoliya, thori bot sabzi hondi ey, kaarank apri hondi ey te makaai wo apri hondi ey, gorazara ho jul da ey</i>	Grows vegetables and Wheat	Mobility / Gender
657. Interviewer: <i>sara saal apri kaarank istamal kar de ho</i>		
658. Tahira: <i>nae saal te nae hondi par guzara ho juldah ey, hondi ey takariban cha sath mahi ne</i>	On average, they consume their own crops for one-half of the year.	
659. Interviewer: <i>shadi kete hoi ey,</i>		
660. Tahira: <i>khandan wich</i>	Married within tribe	Marriage patterns
661. Interviewer: <i>walad walada isi giran de ne</i>		
662. Tahira: <i>ji</i>		
663. Interviewer: <i>main di vi ey hi zuban ey</i>		
664. Tahira: <i>ji</i>		
665. Interviewer: <i>giran tu bahir ketne arsaah baad jandey ho</i>		
666. Tahira: <i>kadi saal baad chaker lag julda ey te kadi mahene baad</i>	Goes out of the village after one year	Mobility / Gender
667. Interviewer: <i>kithey jande ho tusan</i>		
668. Tahira: <i>apren mamoon de jul de en</i>		
669. Interviewer: <i>ki nah ey giran da</i>		
670. Tahira: <i>Sargay</i>	Goes to Sargay to see paternal uncle	
671. Interviewer: <i>apren gar chi ey mankiyali zuban bolde oh</i>	Home language=M	Family domain
672. Tahira: <i>ji, humesah ey hi bol de en</i>		
673. Interviewer: <i>gar chi kadde Hindko bolde oh</i>		



674. Tahira: <i>bar da koi mazman aae te Hindko kar de en</i>	Speaks H to outsiders	Multilingual and bilingual patterns
675. Interviewer: <i>Pashtu bol de kadi</i>	Bilingual	
676. Tahira: <i>nae koi mahman bi aae te Pashtu nae</i>		
677. Interviewer: <i>Urdu bbol de kadi</i>		
678. Tahira: <i>nae urdu nae bol de</i>		
679. Interviewer: <i>gar de aam mamilat tusi Mankiyali wich kar de oh</i>		Family domain
680. Tahira: <i>ziada tar Mankiyali wich kar de en</i>	Sometimes, speaks H	
681. Interviewer: <i>gar de aam mamilat t Hindko wich kar de oh</i>		
682. Tahira: <i>kadi kadi zaroorat pe jandi</i>		
683. Interviewer: <i>te khas mamilat</i>		
684. Tahira: <i>ey mankiyali</i>		
685. Interviewer: <i>aurten de naal Mankiyali bol de oh</i>	Speaks M with females of family	
686. Tahira: <i>han ey mankiyali</i>		
687. Interviewer: <i>kitne bache en</i>		
688. Tahira: <i>do bache</i>		
689. Interviewer: <i>dua kiri zuban wich kar de ho</i>		Domain of Religion
690. Tahira: <i>us di zuban</i>	us di zuban(M) to children	
691. Interviewer: <i>Mankiyali tusan nu bol na pasand ey</i>	Likes M a lot	
692. Tahira: <i>bot ziada pasand ey</i>		
693. Interviewer: <i>Mankiyali zuban de faiday en</i>		
694. Tahira: <i>moch en, us de bache ey zuban nae kar de, bachen tu nae pasand</i>	Most of the children do not like M	Age / positive attitude
Fasiya		
	Joint family	Family system
	Female	Gender
24 years	Second generation	Age
695. Interviewer: <i>Ap ka naam</i>		
696. Fasiya: <i>Fasiya</i>		

697. Interviewer: <i>ap ki umar</i>		
698. Fasiya: <i>chabees saal</i>		
699. Interviewer: <i>ap ki shadi apni baradari main hui hai</i>	Married in paternal side	
700. Fasiya: <i>ji apni baradari main</i>		
701. Interviewer: <i>walid ki baradari main ya walida ki</i>		
702. Fasiya: <i>walad ki</i>		
703. Interviewer: <i>ap ki aami kis baradri se hain</i>		
704. Fasiya: <i>wo hindko baradri se hain</i>		
705. Interviewer: <i>un ka gaon</i>		
706. Fasiya: <i>Shoshni</i>	Mother = Shoshni	Family domain / Changing Marriage patterns
707. Interviewer: <i>wo Shoshni me reten hain, wo gar main Hindko baat karti hain</i>	Mother speaks =H	Multilingual and bilingual patterns
708. Fasiya: <i>Hindko main baat karti hain</i>		
709. Interviewer: <i>pheley ap ke abu bolt e the likin ab wo bi</i>	Father used to speak=M Now= H	
710. Fasiya: <i>Hindko bol te hain</i>		
711. Interviewer: <i>peheli ab ke abu ap k sath bol te the, ab nae bo teab sub Hindko bol te hain</i>		
712. Fasiya: <i>ji</i>		
713. Interviewer: <i>ap ki susral main ziyada log kia zuban bolte hain</i>	In-laws speak=M	
714. Fasiya: <i>wo Mankiyali, sas bi, main bi nand bi,</i>		
715. Interviewer: <i>Bati kia bolti hai</i>		
716. Fasiya: <i>Sana mere or bachon sath Hindko bolti hai or mari nand k sath, dadi or baap ke sath Mankiyali bolti hai</i>	Her five years old daughter always spoke Hindko with her cousins; but when she was young, she used to speak Mankiyali to her parental family, which included her father, grandparents and aunt.	
717. Interviewer: <i>mankiyali kesi lagti hai</i>		
718. Fasiya: <i>bohat piyari lagti hai</i>		
719. Interviewer: <i>phir kiyun nae bolti</i>	Liked M	

720. Fasiya: <i>main baat karti hon tu bool jati hon</i>	Does not speak M fluently	
721. Interviewer: <i>Kitney khandan hain ese hain jin main bahir se aurten aai hain</i>		
722. Fasiya: <i>Kofi aai hain</i>		
723. Interviewer: <i>Total makan kitane hain</i>		
724. Fasiya: <i>Hon gay koi chali se ziyada</i>	Total families living in Dana=42	
725. Interviewer: <i>Apni sehaliyon k sath kia zuban bolti ho</i>		
726. Fasiya: <i>Hindko</i>		Friendship domain
727. Interviewer: <i>Sub se</i>	Speaks =H	
728. Fasiya: <i>Ji sub se</i>		
729. Interviewer: <i>Ap ki umar ki larkiyan apas main ye hi zuban bolti hain</i>		
730. Fasiya: <i>ye hi zuban bolti hain humrey sath ye hi zuban bol ti hain,</i>		
731. Interviewer: <i>mere kehne ka matlab hai k ap ko bool gai hai esey in ko nae boli ho gi</i>		
732. Fasiya: <i>nae baqiyan ko aati hai, mere sath Hindko bolte hain</i>	Other village women speak=M  But because of her, family speaks H. So they speak H with her	Multilingual and bilingual patterns/ friendship domain
733. Interviewer: <i>apas main bolti hain</i>		
734. Fasiya: <i>han, apas main bolti hain</i>		
735. Interviewer: <i>kia isi larkiyan ap ki umar ki hain jo apas main Mankiyali bolti hain</i>		
736. Fasiya: <i>kafi hain, ye dono behne nae hai</i>		
Fazia	Female	Gender
Age 30 years	Joint family	Family system
737. Interviewer: <i>ap ka naam</i>		
738. <i>Fazia</i>		
739. Interviewer: <i>Umar kitni hai</i>		
740. <i>Fazia: Bii ye teri saal</i>		
741. Interviewer: <i>Ap ki shadi khala ke ghar hui hai, khala bi hai aur chacha bi hai</i>	Cousin marriage	Marriage patterns

742. Fazia: <i>Ji</i>		
743. Interviewer: <i>Tu ap ki dadi bi ye zuban bolti thi</i>	Grandparents= M	Family domain
744. Fazia: <i>Ji</i>		
745. Interviewer: <i>Ap ki nani bi yehi bolti thi</i>		
746. Fazia: <i>ji</i>		
747. Interviewer: <i>ghar main kia bolt e hon</i>	Family =M	
748. Fazia: <i>ye hi zuban</i>		
749. Interviewer: <i>ammi k sath b ye hi bolte ho</i>		
750. Fazia: <i>ji</i>	Parents = M	
751. Interviewer: <i>abu k sath b</i>		
752. Fazia: <i>ye hi</i>		
753. Interviewer: <i>ach shehaliyan kitni hain jin k sath ap sirf Mankiyali boti hain</i>		Friendship domain
754. Fazia: <i>hain char punj inna naal Mankiyali boti en</i>	Four or five friends speak=M	
755. Interviewer: <i>shehaliyan kitni hain jin k sath hindko boti ho</i>		
756. Fazia: <i>haien teen char</i>	Three or four friends speak=H	
757. Interviewer: <i>ye jo char panch hain un kea ammi abu nani dadi sarah Mankiyali, kia asa hi hai</i>	Grandparents and parents these three or four friends speak=M	
758. Fazia: <i>ji</i>		
759. Interviewer: <i>acha ji ki ammiyan yehan ho k aaiyen hain wo Hindko kar ti hain</i>	Their mothers are Tarawara.	
760. Fazia: <i>ji</i>		
761. Interviewer: <i>wo shehilyan jo tum se Hindko kar hian wo apne bacho k sath b Hindko karto hain</i>		
762. Fazia: <i>han bachan de naal vi Hindko de vich baat kardi en</i>	They speak H to their children.	Family domain / Multilingual and bilingual patterns
763. Interviewer: <i>ap ke ghar main jo bache hain jese ap k chath ke bache aur ap ki beti bolti hai na</i>	Children of her in-laws speak M to her daughter.	
764. Fazia: <i>ji</i>		
765. Interviewer: <i>beti ziada kia bol ti hai</i>	Her five years old daughter	

	mostly speaks=M.	
766. Fazia: <i>Hindko</i>		
767. Interviewer: <i>Halke ap dono mian bivi Mankiyali bol te hain</i>	She and her speak M	
768. Fazia: <i>Mankiyali</i>		
769. Interviewer: <i>Wo bachi Hindko karti hai</i>		
770. Fazia: <i>Ji</i>		
771. Interviewer: <i>Kitne saal ki hai</i>		
772. Fazia: <i>Panj saal, o marey naal Mankiyali main, mari bhabi naal Hindko kar di ey</i>	Mother to daughter= M  Aunt(married from outside village)=H	Changing Marriage patterns/  Multilingual and bilingual patterns
773. Interviewer: <i>Bhabi Hindko hi boti hai</i>		
774. Fazia: <i>Ji, us ke bache mare Mankiyali hi kar de ne</i>		
775. Interviewer: <i>Ap kia khayal hai k ap ki bachi bari ho kar kia boley gi</i>		
776. Fazia: <i>Ey bari hui tu Hindko hi bol si Us de naal Mankiyal Mankiyali bol si, us Mankiyali kar de en Hindko nae karde</i>	Her daughter speaks less M.	
777. Fazia: <i>Bachi ziyada logen de naal ke kar di</i>		
778. <i>Hindko</i>		
779. Interviewer: <i>Mankiyali thori kardi</i>	H	
780. Fazia: <i>ji</i>	Her daughter speaks H most of the times.	
Abdul rehman		
781.	Joint family	Family system
782. <i>Ap ka naam</i>		
783. <i>Ap ka khadan shoshni main kab aaya</i>		Name of the language and history of this region
784. <i>Humare aabo ijdad. Jad e amjad jo hayan aaya hai wo akhun zada ka mureed –i-khas tha, us ka naam tha Molvi Abdul Karim, lakin akhun zada us ko manka manka kete the, wo us waqt aaye yahan se torghar ke raiste se aaye the chatta se wahan se aaye, aakhun zada swat se aaye the, jab wo chatta ke karib punche tu immo ne apna sasa pathar pe mara tu pathar se</i>	Molvi Abdul Karim was the special disciple of Akhun Zada for preaching of Islam  He came from Swat crossing Torghar (black mountain) passing Chatta	

<i>pani nikal aaya jo aj tuk mujad hai, naka chatta k qarib</i>	and settled in Shoshni.	
785. <i>Ye naka chatta kis pe hai</i>		
786. <i>Ye yahan pe hai bandi shungli main, dana bi udar hai, us ke baad un ko yahan pe chor diya ta k wo isat -i- din ke kam Karen aur wo shoshni main aa kar abad ho gaye, us ke baad us ke char bache the</i>	preaching of Islam	
787. <i>In ke naam ap ko pata hain</i>		
788. <i>Ik naam salam din tha, dosre ka naam murad tha, teesareh ka naamaziz tha chothe ka tu muje yaad nae aa raha, is k baad ye silsalah jari raha tukariban aur ab humrey khadan ki athvi noovi pusht hai, in ka talauk swat main basically Akuzai se tha</i>	Sons of their great-grandfathers  Claimed to be Akuzai	
789. <i>Ap ke khadan to tararwa kiyun ke te hain</i>		
790. <i>Ye galti se likh giya hai kiyun k jis waqt wo ayya tu us waqt yahan tararwa tha, tarawarey ki ukumat thi, jis waqt bara aku khan ne apni ilaqey main samil kia tu inno ne ye bandi shungli tarawaeh se fata ki hi, tu logo ne humre naam tarawaeh diya</i>	Myths about  Called Tarawara by mistake  Tarawara ruled this area	
791. <i>Ap log shoshni walle kab tak ye zuban bolte rehe</i>		
792. <i>Humri zuban Pashtu thi, is illaqe main Hindko thi, Hindko zuban humri Shoshni main Hindko bolli jati hai</i>	Our language Pashtu	

## Foucus group discussions

## First Generation Males

## FGD1

FGD1 codes	Basic themes	Organized themes
1. Mediator: <i>first of all ye baten k ap ki zuban ka naam kia hai jo ap itne arsay say use kar rehe hain</i>		
2. P1: <i>koi na koi is zuban ka naam bi hona chayia</i>		
3. P2: <i>ye madri zuban nae, ye idar peley tarwara qoom idar hoti thi Tarawara</i>	when their ancestors arrived in this region Tarawaras were the rulers	Name of the language, community and history of region

4.	Mediator: <i>isi gaon k andar</i>		
5.	P2: <i>han idar dosrey gaon main</i>		
6.	P3: <i>idar Tarawara tha,</i>		
7.	P4: <i>badshahi thi</i>		
8.	P2: <i>humara dada aaya wo idar rehta tha, do bhai the,</i>	<i>Badshahi</i>	
9.	Mediator: <i>dada kahan se the</i>	Ancestors	
10.	P1: <i>swat se aaya tha, udar se aaya na tu wo idar bacho ko chor k fir chala giya swat, wo chotey bache jo idar rehte the in ki iksiryat kam thi, tarwara ziyada tha tu wo baaten karte the tu wo choto bi in se seekh rehe the, fir baad main jo nawab sahab aaye tu idar hakumat thi in ki, inno ne in ko mara aur nikal diya yahan se, Tarawara chala gaya, pata nae kahan giya, koi kidar koi kidar, tu hamre dade the wo do bhai inno ne ye zuban sikhi in se</i>	From Swat  Tarawaras were defeated by Nawabs and they left this area many years before the independence of Pakistan.  Tarawara community left and vanished  M language of Tarawara	
11.	Mediator: <i>in se sikhi hai peechey se sikh kar nae aaye</i>		
12.	P2: <i>humri zuban Pashtu hai,</i>	Our naïve language is Pashto  Denial	
13.	P4: <i>humari zuban jo hai na wo Pashtu hai, ja Kabul seaaye, peshore main rehe aa k</i>	Came from Kabul	
14.	Mediator: <i>tu ap ki saari family Kabul se hai</i>		
15.	P4: <i>hann, madri zuban Pashtu hai</i>	<i>madri zuban Pashtu hai</i>	
16.	Mediator: <i>yahan aa kar sikhi hai, kitne saal pheley hua hai</i>		
17.	P3: <i>ye bot arsay hua hai, takariban us wakat tarawreh ki hukumati thi</i>	Rule of Tarawreh	
18.	Mediator: <i>Pakistan bane se pheley ki baaten hain</i>	Many years before the creation of Pakistan	
19.	P1: <i>bot pheley</i>		
20.	Mediator: <i>wo banda kon tha jis se inno ne sikhi hai</i>		
21.	P4: <i>wo yehe tarawarah qoom thi, jese ye tarbella dam bana na, tarbella dam se matlab hai sub gaon ugar kar chaley gaye, koi okara main, koi Sahiwal hai, koi chhachawattni main hai, ye ese matlab hai, jese ke humre gaon main koistan hai, wo family man tha, abi us ke sab bache, wo humri baaten kar rahe the,</i>		
22.	P2: <i>in ki hum nae sikh saki</i>	We learned M from Tarawreh	
23.	P1: <i>inno ne humari sikh li bacho ne</i>		

24.	P3: <i>ap ki madri zuban sindi nae hai, mugr wo log ziyada hain aur ap haqley hain, ap in ki zuban sikh len gay, humri zuban jaga reh gay gi</i>		
25.	P2: <i>koistani han na unno ne humri zuban sikh li</i>	Koistanis learned M <i>humri zuban</i>	
26.	P4: <i>jab main khair pur main rehta tha, tu ap ne muje itna daket k kiyun rakha, us ne bola main Mansera main gaon jahan pheley patwar khana tha, mera wahan pedaish hai, wahan main barah hua hon, wahan mere ma baap rehte hain, main yehan Karachi main barti ho giya police main, ab main sub inspector ban giya hon magr rihaish mari idar hai, hum Sindh main kafi arsa rehe hain, hum ne sikh li hai ab idar kar Sindhi k sath Sindh bolta hon</i>	Police man captured me in Sindh  He was from a village of Mansehra	
27.	Mediator: <i>yani k ye ap ki madri zuban nae hai, ap new ye sikhi hai</i>		
28.	P2: <i>nae</i>		
29.	Mediator: <i>in logo ne jo ap ke pardad the in ne ye kese sikhi</i>		
30.	P3: <i>ye baat baton ap ko bacha jo kaam b karey is ko jaldi aati hai her baat, wo chotey the na do bhai, wo ziada the na, is liya zuban jaldi sikh li</i>	Children of Molvi Abdul Karim learned and picked up this language from Tarawara	
31.	Mediator: <i>acha jo badsha tha, in ki koi transcript hai , wo ye zuban liktey the</i>		
32.	P5: <i>Painda Khan, Jehandad Khan, Nawab Khanizaman Khan</i>	Nawab of Amb	
33.	P4: <i>wo nae likte tha is wakat ye humara Nawab fareed khan jo tha na, yahan ki riyasat jatni bi hai na, shergarh main ye sab in kit hi, ye Salahuddin hai na wo in ke dada the</i>	Nawab Fareed khan  Salahuddin	
34.	P5: <i>is wqat taleem bi nae thi ye baat likney ke liya</i>	No education those days	Domain of education
35.	P4: <i>jab humrey baron se jab mashwara karte the pochtey the na k ye kaam hum ne ap ke zimay karnahai ap ne ye kaam kese karna hai tu wo ketey the her qoom iilada iilada ho k maswara karo, humrey kharey kharey maswara kar k</i>	Secrecy	Benefits of speaking Mankiyali
36.	Mediator: <i>kiyun k ap ki zuban alag thi</i>		
37.	P 1: <i>koi samjta nae tha na, is liya</i>		
38.	Mediator: <i>kitna arsa ho gaya ap ko yahan rehte hua, kaheen Pakistan k hisay main ya bahar bolte dekha hai</i>		
39.	P 1: <i>Pakistan se pheley ki baat hai Pakistan tu abi bana hai</i>	Many years before creation of Pakistan	
40.	Mediator: <i>Pakistan ne suni hai ye language</i>		
41.	P3: <i>idar koi nae peechay k iilakey main hai, wo Kohistan ki</i>	<i>Peechay</i> = native village	Name of the language,



	<i>taraf</i>		community and history of region
42.	P4: <i>Daso koi sher hai</i>	Indus Kohistan	
43.	P5: <i>ik kohistani tha wo ke raha tha</i>	A Kohistani used to live here.	
44.	P1: <i>ke raha tha k ik gaon hai jo ye zuban karte hain</i>	He told us that a similar language is spoken in a village of Indus Kohistan.	
45.	Mediator: <i>wo bool leta tha ap ke sath</i>		
46.	P3: <i>wo nae boolta tha us ke bache bolte the</i>	His children were proficient in this language.	
47.	<i>Madri Language us ke bache bolte the ap ke sath</i> p1: <i>han, wo aaye the koistan se, wo atey jatet rehey the</i>		
48.	P 5: <i>Batera aur Bankhar</i>	Batera aur Bankhar	
49.	P1: <i>udar bi tarawarh hain, ye do gaon udar hain, ye in zuban hai</i>	Tarawaras are also there.	
50.	P5: <i>pata nae kidar gaye kidar nae gaye, bus pata hi nae chala</i>	Tarawara community left and vanished.	
51.	P1. <i>Do sadiyon ki baat hai pheley</i>	Tarwara	
52.	P4: <i>wo wakat tha na, humre nawab ye kam karte the wo ik shisah k zariya shergarh se li k panjagalli tak, wo sheshe main ik dosrey se samjate the, aj kal tu mobile ho gaye apt u Amrika main bi samja sakey hain, us wakat tu nae the na, tu us wakat kisi ne k ap kahan gaye hain aur main kahan giya, ye chees tu nae thi na</i>	During the times of Amb state	
53.	Mediator: <i>ye kahin na kahin boli jati hai</i>		
54.	P1: <i>han lakin hum ko nae pata ye kahan booli jati hai, ye tu ik koistani rehata tha ye baat us ne batai hai</i>	We did not know where it was spoken.	
55.	P2: <i>yahan hain ik do ghar, wo ye nae karte wo , Pashtu , H karte hain</i>		
56.	P3: <i>ab yahan ziyada H chalti hai</i>	Now everyone speaks it	
57.	P4: <i>ab humre ye baaten kam ho gaye hain, kam is liya ho gae hain gaon main kaen bar ki auten</i>	Language is dying because of marriage from outside the village	Changing Marriage patterns
58.	P5: <i>ristey ho gaye hain</i>	Now, they marry outside the village also.	
59.	Mediator: <i>ap karte hain baar rista</i>		
60.	P1: <i>han ji, pheley nae karte the</i>	Our elders did not allow marriage from outside the village	Marriage patterns
61.	P5: <i>aas paas se ristey aate hain</i>		

62.	P1: <i>pheley humrey barey nae karte the</i>	Our elders did not allow marriage from outside the village	Marriage patterns
63.	Mediator: <i>jo larkiyan aati hain wo kis zuban main</i>		Changing marriage patterns
64.	P1: <i>wo H</i>	H speaking women	
65.	P3: <i>wo aaney se takariban char din main sikh jati hain</i>	Some learn	
66.	P1: <i>Intni muskil naetum idar do mayney ro tu sikh lo gay</i>		
67.	P5: <i>Gulnisa kin ae dekney ho</i>	Example of Gulnisa	
68.	P1: <i>Koi jaldi sikh jati hain koi nae</i>	Some learn. Some don't.	
69.	Mediator: <i>kabi ye hua ke ap ki family se koi larki bar, ap karte hain shadi</i>	Tarawara girls married outside tribe	
70.	P1: <i>hank arte hain</i>		
71.	P4: <i>Wo udar ja k wo language bolti hain, k ye walli bootli hain</i>	They speak language of their in-laws	
72.	P2: <i>Jo zuban udar karte hain</i>		
73.	P1: <i>humare chotey bacho ko ye zuban kam aati hai</i>	Depleting intergenerational transmission	Age/ Changing Marriage patterns/ Family domain
74.	Mediator: <i>kiyun</i>		
75.	P4: <i>wo asa ho giya hai jasa chota gaya hai na</i> P1: <i>jese ap ne rista kia bar se wo bibi ap ki wo ye zuban nae karti H bolti hai tub ache us ke sath</i>	H Women speak H with their children	
76.	P5: <i>maah ka ziada bache karte hain</i>	Mother' language is child's language.	
77.	P1: <i>barey barey hum log hain na hum karte hain bache nae karte, wo kete hain is ko choro</i>	Old generation speaks=M Children don't speak=M	
78.	Mediator: <i>ap logo main se kiney log oghi jata hain</i>	Traveling	Mobility
79.	P4: <i>her roz</i>	Every day	
80.	P1: <i>jo parte hain</i>	School or college going children go every day	
81.	P5: <i>zaroorat k mutabik, soda wakhara laney ke liya</i>	As per need	
82.	<i>Wahan kon si language use karte hain</i>	language =H	Domain of Market  Multilingual and

			Bilingual Patterns
83.	P1: <i>H</i>	H	
84.	P2: <i>H</i>	H	
85.	P5: <i>Hum in ki jo zuban H is main baat karte hain</i>	H	
86.	P1: <i>Ya Pashtu , ya H</i>	P+H	
87.	P6: <i>Is mulok main ye gaon nichey in ko sariyali bolte hain, in ki zuban H se milti julti hai</i>	Sariyali	
88.	P2: <i>cha panj gaon hain wo</i>	Five or six villages	
89.	P3: <i>In ki sariyali zuban bolte hain</i>	They speak Sariyali <i>zuban</i> .	
90.	P1: <i>Aur amm H hai , wo H se milti hai</i>	H is the major language of this region.	
91.	P5: <i>humari zuban main khat kitabab nae hota,</i>	No written alphabet in our language.	
92.	P4: <i>yahan pay thi nawabi, log the in ke bandi main, ab jo wo kete the wohi wo log karte the, saadey log the, us se jab nawabi toot gaei tu log agah nikalna shooro ho gaye, azaadi ho gae,</i>	This village was under the Rule of Amb State  The State was abolished and with this people of this village prospered	Oppressive Rule of Amb  Abolition of Amb State
93.	<i>shooro main aurat ko kitni pababdi thi, ab main jis factory main kaam karta hon mere pass 3500 aurten hain, phely koi naamis ka nae ley sakta tha, k tum bachi ko factory k andar bajo, jese jese halat chate hain na usi tarke se halat badalte hain</i>	In the beginning there were lots of restrictions on women	
94.	Mediator: <i>ap ko lagta hain kea p ki language kabi khatam ho jaye gi</i>		
95.	P4: <i>mere teen potey hain ik poti hai, ab mere do potey Pashtu karte hain aur mari poti aur pota hain wo Punjabi karte hain</i>	Grand children  Two speak=P  One speaks=Punjabi	Family domain/  Age/ Multilingual and bilingual patterns/ Changing Marriage patterns
96.	Mediator: <i>in ki maa Punjabi hai</i>	Their mother=Punjabi+ P	
97.	P4: <i>hain, us ki walda Punjabi hai, saiwal ki hai, ab jpo dosri us ki walda Pashtu hai</i>		
98.	Mediator: <i>jo maa ki language ho hai wo ziyada affect karti</i>	Children usually first pick	

	<i>hai</i>	mother's language	
99.	P5: <i>jo maa boley gi wo bacha boley ga</i>		
100.	P1: <i>maa k sath bache ka wasta ziyada parta hai baap tu kabi hota gar main kabi nae</i>	Mother-child close interaction	
101.	Mediator: <i>ap ki jo betiyan jo bar kisi dosara khadan main jati hain un ke jo bache hain un ko ye language aati hai</i>	Girls married in other tribes and their children	Multilingual and Bilingual Patterns  Changing Marriage patterns/ Family domain/ age
102.	P5: <i>wo un ke sath bolte hain apni zuban</i>	Children speak language of their Father	
103.	P4: <i>wo mahool udar ho jata hai</i>	Because of dominant language	
104.	Mediator: <i>ap apney potiyan aur poton se kia bolen hain</i>		
105.	P5: <i>hum bi Pashtu karte hain, gar main bi unke sath Pastu main hi, mere gar main bighar mere kisi ko pastu nae ati thi ab sarey Pashtu karte hain, wo bacho k sath, agr ye bachey Pashtu main nae hote tu in ko nae ati</i>	speak P with grandchildren	
106.	Mediator: <i>ap apney potiyan aur poton se kia bolen hain</i>	Paternal grandchildren	
107.	P4: <i>yahan ki agr aurat hai us ke bachey hain tu phir is mahool main agr yahan ki aurat hai ab jo is se jo hat jaen gay tu mahool baley ga</i>	If mother is from Tarawara tribe and lives in Dana, children speaks M	Marriage patterns
108.	Mediator: <i>ap kis zuban baat karte hain</i>		
109.	P5: <i>hum tu apni zuban main bolte hain</i>	Speak M	
110.	Mediator: <i>bacho ke sath</i>		
111.	P5: <i>kiyun k ziyada aurten bar kin ae hain, humri apney khadan ki hain,</i>	Speak H. In my family mostly women are not from Tarawara tribe	Changing Marriage patterns
112.	P4: <i>mere ye bhai is ki ghar walli H bolte hai</i>	My brother's wife only speaks M	
113.	Mediator: <i>Tu sab gar main H bolte hain</i>		
114.	P4: <i>aurten bachey sub H, mari ik saali Pastu bolte hai magr us ke bachey H bolte hain, magar in ke ghar ke indar ye zuban khatam hai, wo ziyada H bolte hain</i>	All the women and children=H  M is no more spoken in this family	
115.	Mediator: <i>apney beyto k sat hap ka kia khiyal hai</i>	Language with your sons	
116.	P5: <i>beyto k sat bi apni zuban karte hain</i>	H	

117.	Mediator: <i>ap</i>		
118.	P1: <i>apni zuban</i>	H	
119.	P5: <i>ye bhai hain inno ne rista bar se kia hai, tu is k bache H b karte hain aur humari zuban b kartet hain</i>	rista bar se kia hai= H	
120.	Mediator: <i>ap kis main karte hain bacho se</i>		
121.	P3: <i>H</i>	H	
122.	Mediator: <i>ap kis main karte hain</i>		
123.	P2: <i>hum tu humari ye hi baatn hain, rista bar se nae aaya</i>	Sons are married from within tribe=M	Marriage patterns
124.	Mediator: <i>Ap uncle ji</i>		
125.	P5: <i>in ke gar main b ye hi</i>	M	
126.	P1: <i>in ki family badli nae hui</i>		
127.			
128.	P8: <i>gar main apni zuban</i>	M	
129.	Mediator: <i>ground main khalein main dekha wahan kon se zuban bolte hain</i>		Domain of Cricket ground
130.	P1: <i>wahan apne betay hain tu apni zuban karte hai, koi Pashtu walla mil giya tu Pashtu baat kar lite hain , ya H karne walla mil giya tu H kar le te hain</i>	Speak M With Pashtoon= P With H= H	
131.	Mediator: <i>masid main kon si karte hain duaen magte hai</i>	Mosque	Domain of Religion/ Multilingual and bilingual patterns
132.	P1: <i>masid main bar walla koi aya na Pashu walla aya tu hum ketay hain yaar apni baat choro, wo humrey sath hanste hain, Mazak karte hain, H walle aye tu H main bolo</i>	With Pashtoon= P With H= H  When we have speakers of other languages, we do not speak M because they make fun of our language.	Domain of Religion/ Multilingual and bilingual patterns/
133.	P1: <i>apni zuban band karte hain</i>	Do not speak M	
134.	Mediator: <i>apney log hon tu apni zuban , dua kis main karte hain</i>	We speak M if there isn't any outsider in the mosque.	
135.	P1: <i>H main</i>	H	
136.	P5: <i>jo bar walle log hon gay tu in ki zuban main magan gay,</i>	<i>Dua</i> will be in H in case we have outsiders so that they may	

	<i>H main magen gay ta k in ko b samj humri aa jaey</i>	understand it.	
137.	Mediator: <i>gusa main kon si language bolte hain, galli ya</i>		
138.	P4: <i>Agr H wall eke sath us ki larai hoti hai, tu H main us ko boley ga, agr Pashtu walley ki hai tu wo Pashtu main boley ga</i>		
139.	Mediator: <i>kia school main ap ki zuban boli jani Chaya</i>	M in school	Domain of Education
140.	P1: <i>ji</i>	M	
141.	P4: <i>Humre bache bi agr kisi jag jahan tu agey barte jahey gay</i>	Our tribe will progress if our language is used in school.	Positive attitude/ Domain of Education
142.	Mediator: <i>kia ap ki zuban se log nafrat karte hain</i>		
143.	P4: <i>nae, jahan hum jatey hain tu hum ko bohat shoq se kete hain k ap apni zuban bolo</i>	People like our language	
144.	P5: <i>hum suney gay</i>		
145.	P3: <i>nawab sb ne apne wakat main do teen adami bulaey the darband, Nawab fareed khan jo tha, ke hum baa karo hum baaten suney, wo in ko roti bi deta tha , charpai bi deta tha bastarey b deta tha, char punj inno ne wahan roken hain</i>	A linguist was invited to understand M during Nawab's era. Three men from Tarawara community were summoned in the capital of Amb state, Darband. They stayed there for five days.	Benefits of speaking Mankiyali  Amb state
146.	P1: <i>us ke sath koi mehman ayaa tha bar se us ne kaha tha k isi ik zuban, kahan se bar se aaya tha</i>	He had a visitor who was interested in languages.	
147.	Mediator: <i>foreigner tha ya Pakistan se</i>	He was a Surveyor probably.	
148.	P5: <i>Pakistan se , tu idar ik police walla aya tha shergarh se wo le gaya humarey char panj admio ko wo udar rehe the char panj din baaten karte rehe</i>	A policeman from Shergarh took these five men to Darband.	
149.	P4: <i>chand ilfaz is ne likey b the</i>	He documented some words.	

First generation female

FGD2

FGD2 codes	Basic themes	Organized themes
1. Mediator: <i>na ki ae tuada</i>	Introduction	
2. P1: <i>muhaaja</i>	Female	Gender
3. Mediator: <i>umar kitny ay tuadi</i>		
4. P1: <i>60 saal</i>	Third generation	Age
5. Mediator: <i>tuadi kitny umar ae</i>		

6.	P2: 60		
7.	Mediator: <i>ten nam ki ae</i>		
8.	P2: <i>khetab nisa</i>		
9.	Mediator: <i>tusi lagde nae o</i>		
10.	P2: <i>kat hi ho se</i>		
11.	Mediator: <i>acha tusan da nam k ae</i>		
12.	P3: <i>Kausar jan</i>		
13.	Mediator: <i>te umar kitny ha tuadi</i>		
14.	P3: <i>60 ho se is to kat h ho se</i>		
15.	Mediator: <i>tusan da nam ki ae</i>		
16.	P4: <i>hatam jan</i>		
17.	Mediator: <i>tusan di umar kitny ae</i>		
18.	P4: <i>60 ik hose</i>		
19.	Mediator: <i>tusan da nam ki ae</i>		
20.	Male 1 <i>tusan da nam p pchne ae nam daso</i>		
21.	P5 <i>mada nam ashnor ae</i>		
22.	Mediator: <i>umar kitny ae</i>		
23.	Male 1 <i>apni zaban m bola</i>		
24.	P5 <i>60 70 sal ho c umar</i>		
25.	Mediator: <i>tusan da nam ki ae in ka nam kya ha</i>		
26.	P5 <i>waqar un nisa</i>		
27.	Mediator: <i>umar kitny ae</i>		
28.	P5 <i>60 sal ae</i>		
29.	Mediator: <i>chalo tusan sare jire o Danen de rehan wale ho?</i>	Belong to Dana	
30.	All: <i>han</i>		
31.	Mediator: <i>tusan shehar giran tu bhr hafty ich kitny bari jande ho</i>		Mobility/ Gender
32.	P1 <i>hafty ich nae jandey en kade mahene bad jande aan kadi cha</i>	Once a month, or after many	

	<i>mahene bad te kbi salan bad jande aan kisa di rishty dari ae n te us kol jande aan kadi ksy de mamu una kol jande han</i>	months, sometimes after years to some relative or maternal uncle	
33.	Mediator: <i>jb ik banda bole te duja ape h shru ho jae jase apna apna tajarba thk ha na</i>		
34.	Male 1 <i>jis trahn apas wich galan kar rhe ho</i>		
35.	Mediator: <i>jis trahn apas wich galan kar rhe ho</i>		
36.	P2 <i>ae ha yahe haafte to bad das din bad ase vi te chacha de mamay de juldey aan</i>	Once a week or after ten days <i>chacha de mamay de</i>	
37.	Mediator: <i>or kithe julde o chache mamay de</i>		
38.	P4 <i>or jithy jithy aprey han uthe uthe julde aan</i>	Visit relatives	
39.	Mediator: <i>nale or maslan bazaar wagera</i>		
40.	P3 <i>bazar vi kaprey kinney te, jori te jori bemar howen te juldey en</i>	Market for buying clothes	Domain of Market
41.	Mediator: <i>nale gar da kam kar dey ho ke dogayen da kam v kar dey o</i>		
42.	P2: <i>dogayen da kam v kar aan te garey da bi kam kar dey aan</i>	Household chores <i>dogayen da kam</i> in the fields	Family domain/ Gender
43.	Mediator: <i>dogayen vi kimi din baad juldey o</i>		
44.	P2: <i>roz julde aan</i>	Go to field everyday	
45.	Mediator: <i>haspatal nhe jande?</i>		
46.	P2 <i>han bemar hunde aan te jande aan</i>	hospital in case of some health issues	
47.	Mediator: <i>anpne garey da kam karde ho k bhr ja kar apne dhongan da kam v kar de o?</i>		
48.	P3 <i>dogayan da kam v kar de aan te gar da kam v kar de aan</i>	Work in field and household chores	
49.	Mediator: <i>kitny dinan bad jalde o apne dogayan te?</i>		



50.	P3 <i>roz julde aan</i>	Go to field everyday	
51.	Mediator: <i>roz jande o</i>		
52.	P3 <i>je</i>	Everyday	
53.	Mediator: <i>acha tusan bar kine arsa bad jande o?</i>		
54.	P5 <i>asan ve ahe goda suda karde balan kar de aan</i>		
55.	P1 <i>ae kcuuh kar lagay da gar karobar sarey lage de aan karne aan ae tu garah Karen ta pata lage bi itey rehe te tudan pata lage</i>	Always busy in work, household routines, cut grass  There is so much for the women living in Dana.	
56.	P2 <i>na tuki subha kharsan te uthasan bethalsan tu dekhi asi gud karsan</i>	'I will take you in the fields and we will do ( <i>gud</i> ) hoeing to dig out weed from the crops early in the morning.'	
57.	P3 <i>is nu subha kharsan na k gud sud karey</i>	'join us in hoeing'	
58.	P4 <i>na is nu suhah kharo na te gud na kare par dekhe</i>	'just watch us doing hoeing'	
59.	P4 <i>tu subha fazri wallay jul de aan budye barinal daka samb de aan dendan aan sara kam tu asan nal gud na kar ma nazdeek ae gar masjid de kola e</i>	Early morning clean barn  Bari= a broom made of thin and hard bush for gathering dung	
60.	Mediator: <i>takye ae tusan nu kam kar de hoe ma takya ae jiryan kam kar de aan</i>	I have seen you helping in the construction of mosque.	
61.	P2 <i>jira kam hoey kar akhdi aan sukhalya lage kar de aan</i>	I do whatever I found easy.	
62.	Mediator: <i>ma v kar di aan sukhalya km jiran m nu lagda</i>		
63.	P2 <i>gud kar akdi aan kharri kar akdi di aan, baari kar akdi en</i>	Hoeing weeds from the crops, barn cleaning, sweeping and cleaning  Kharri: basket made of tender sticks of mulberry tree	
64.	Mediator: <i>acha school kadi gae ho tusan</i>	School	Illiteracy/ Gender/ Family domain / Domain of Education
65.	P1 <i>asi sakool kaday nae gay</i>	No	

66.	Mediator: <i>tu se</i>		
67.	P2 <i>nhe nhe</i>	No	
68.	Mediator: <i>tu se</i>		
69.	P3 <i>Na na</i>	No	
70.	P5 <i>Na</i>	No	
71.	Mediator: <i>acha Quran parna anda ae tusan nu?</i>		
72.	P1 <i>han parh lende aan</i>	Quran literacy	Domain of Religion/ Family domain
73.	Mediator: <i>parh lende o</i>	Yes	
74.	Mediator: <i>tu san nu?</i>		
75.	P2 <i>Han parh lende aan</i>	Yes	
76.	Mediator: <i>urdu parh ak de o tusan?</i>	Urdu literacy	
77.	P2 <i>nhe urdu nhe parh akde khali Quran parh akde en</i>	No	
78.	Mediator: <i>te tusan?</i>		
79.	P3 <i>han quran parh akdi aan urdu kade bhr gae nhe aan te urdu nae parh akdi bache julde o urdu kar de ne te bache parh lende n</i>	No  Children can speak and read Urdu	
80.	Mediator: <i>acha tuse is bradri de o?</i>	From Tarawara community	
81.	P3 <i>je han ase ik h han</i>	Yes	
82.	Mediator: <i>I know....ma n li ha</i>	Were available after <i>magrab</i> prayer women were tired and I was told to be short	
83.	Mediator: <i>acha ae daso tusi isi biradri de o?</i>	Married within community	Family domain/ marriage patterns
84.	P3 <i>ji</i>	Yes	
85.	Mediator: <i>shadi baro t nhe hoe?</i>		
86.	P3 <i>na na na</i>	From Tarawara community	
87.	P4 <i>itho hi hoi aae</i>	Yes	
88.	P2 <i>Asi ithe shehar de aan</i>	Yes	
89.	P1 <i>sare asi iko garan de han asi sare jire bethae de aan iko jaga</i>	Yes	

	<i>de han iko hi han shadi baron he hoe</i>		
90.	Mediator: <i>shadi bari nhe hoe</i>		
91.	P1 <i>nhe nhe</i>	Yes	
92.	Mediator: <i>acha tusi bacho de naal kire zuban bolde o?</i>	Language use with boys	
93.	P1 <i>aye hi aprin zuban an nal aho zuban bolde aan</i>	<i>aprin zuban=M</i>	Name of language/ Family domain marriage patterns
94.	P2 <i>aprin zuban bolde aan</i>	<i>aprin zuban= M</i>	
95.	Mediator: <i>Hindko k?</i>		
96.	P3 <i>nhe nhe apni zuban bolde ne</i>	<i>aprin zuban=M</i>	
97.	Mediator: <i>Hindko karde o?</i>		
98.	P4 <i>nae nae asi apni zuban e karde aan</i>	<i>aprin zuban=M</i>	
99.	Mediator: <i>bachyan nal ae bolde ho?</i>	Girls	
100.	P2 <i>han aprin zuban junkan de naal te hindk vi kar de aan</i>	<i>aprin zuban=M</i>	
101.	Mediator: <i>acha gar de mardan nal kon si zuban bolde o?</i>	Men of the family	
102.	P1, P2 <i>unna nal v ahe zuban bolde han</i>	M	
103.	Mediator: <i>te jire choti bachian ha una nal ?</i>		
104.	P3 <i>ahe zuban bolde aan</i>	M	
105.	Mediator: <i>jab tusi namaz parde o te duaa kiri zuban wich kar de o?</i>	<i>Dua</i>	Domain of Religion
106.	P3 <i>Namaz pade han</i>		
107.	P2 <i>dua aprin zuban wich hindko wich b karne aan apni zuban wich hindko v andi ae apni zuban b andi ae Pashtoo v andi aa</i>	M+H  Knows M+ H+P	Multilingual and bilingual patterns
108.	Mediator: <i>duaa pashtoo wich v kar de aan</i>		Domain of Religion
109.	Male voice <i>ik mint tusi namaz prne de bad duaa kire zuban</i>		

	<i>wich kar de o? duaa kire zuban wich kar de o</i>		
110.	<i>P3 te dua te apni zuban wich kar de haan</i>	M	
111.	<i>P2 neet arbi wich kar de aan</i>		
112.	<i>Mediator: neyat arbi wich kar de o</i>		
113.	<i>P4 andi pashtu di neet b andi aee par asi arbi di neet wich namaz parne aan</i>		
114.	<i>P4 jire baro rishte karne aen una naal Hindko v bolne aan , pashtu ale nal pashtu bolde aan hayan behran berawan wich asi apni h zuban bolde han</i>	Speak H+P with women married from other communities	Changing Marriage patterns  Multilingual and bilingual patterns  Multilingual and Bilingual Patterns
115.	<i>Mediator: jire tusan ni bharjayan ne bahro aan? Una naal</i>		
116.	<i>P1 hindko bolne aan</i>		
117.	<i>Mediator: tusan ni zubanhindko te he?</i>		
118.	<i>P1 nhe nhe asan di zuban ahe a</i>	M	
119.	<i>Mediator: tusan ni ami kire zuban boldy ae?</i>	Mother	
120.	<i>P2 o hind ko bol di aan</i>	M+H	
121.	<i>Mediator: tusan di ami ?</i>		
122.	<i>P3 han meri maoo meri maoo pashtoo boldi san</i>	M+H+P	
123.	<i>Mediator: Tusan di ami kire zuban bolde aan?</i>		
124.	<i>P4 asi aprin</i>	M	
125.	<i>Mediator: tusan di ami?</i>		
126.	<i>P5 asan ni ami yahe zuban boldy aan</i>	M	
127.	<i>Mediator: tusan de nal ha hindko boldy san ami?</i>		

P3	<i>je, kadi kadi</i>	Yes sometimes	
128.	Mediator: <i>tusan di ami?</i>		
129.	P3 <i>asn di ami hind ko v boldi c te asi wase pashtoo aan</i>	M+H+P	
130.	P1 <i>asan nal pashtoo zuban v boldi te e zuban v boldi a</i>	M+P	
131.	Mediator: <i>ami ami ami sekh kedi c ae zuban?</i>		
132.	<i>han</i>	Learnt P	
133.	Mediator: <i>tusan di ami nu apni zuban de elava b koi zuban andi c?</i>		
134.	P3: <i>Pashtu bi boldi aan se Hindko zuban vi boldi a se par zati aprin ae zuban boldi a se</i>	Mother: P+H	
135.	<i>F o zyda ahe zuban bolde aa si</i>	Mostly spoke M	
136.	Mediator: <i>acha tusan ki zuban na koi faida ha tusaan ki?</i>		Benefits of speaking Mankiyali
137.	P1 <i>aprin zuban ae</i>		
138.	Mediator: <i>or bataen?</i>		
139.	P2 <i>is da itna faida ke tudan dasan k tu ithey tik k reh julsan</i>	So much benefit	Benefits of speaking Mankiyali
140.	Mediator: <i>daso na kera faida ae</i>		
141.	<i>asan ki y faida ae yara k tu bethi de ae us do char bethe de ae asi parde di gall kar de aan tusan de wich karne a tusan nu kuj smaj nhe ae ge.</i>	<i>Parde di gall</i>  Can speak everywhere without fear of being understood	
142.	P4 <i>kisy nu v smaj nhe andi</i>		
143.	P3 <i>asi adalti v julne aan uthe asi apni zuban d wich gal karne aan parde wich gal kar de o tusi asan ki zuban kisy nu v sadi zuban smj nhe andi , samj de nae Nawab saab walle nal de giran rog us di tirimaten nal jugrah si parin barne te, is de puttar te kar walla vi lar pia, inna de maalak ne nawab nu sikayat kiti, adalti v julne te us da maalak jadu adalt hoe te ye zuban bol ke inno nu</i> P10a	In courts  Can help our people with being understood.  Dispute over water. Two women from these villages started quarrelling over the turn of filling the pitcher for water. Husband and sons of these women also became part of this quarrel. In the court, when nawab interrogated the accused,	

	at one point <i>mallik</i> of Tarawara community felt that the accused was very nervous and terrorized and that he might lose his case, <i>mallak</i> just prompted in Mankiyali to recall exactly what exactly had happened.	
144. P4 <i>isan kuj k kuj faida ae na</i>	There are some benefits	
145. Mediator: <i>ok ae dao ke faida ae adaltan de wih</i>		
146. P2 <i>jithay v mehfīl ho ve</i>		
147. Mediator: <i>tusan ak de ho parde di gal ae</i>	<i>Parde di gal</i>	
148. P5 <i>bar hal ae k te julan, mazmen aa julan jire parde di gal ae asan kar dene a una ki pta h nhe lagda</i>	Can speak in front of guests without fear of being understood	
149. P2 <i>asan parade wali gal te kithe koi mehfīl howe una kisa ki samj nae lagdi pata lagda san k gal boli ae</i>	Secret	
150. P3 <i>asi wasy te galan karne aan tusan ki v smaj lagde ae</i>	No one can understand our language	
151. Mediator: <i>kch nu juldi ae kch nae v andi aedi</i>	For some, it is easy and for some, it little difficult	
152. Mediator: <i>acha tuhadi zuban changi ae ?</i>	Do you like M?	Attitude
153. P1 <i>Asan changi lagdi ae</i>	Likes	
154. P2 <i>us di zuban ae asan ki change lag di ae</i>	Likes	
155. Mediator: <i>acha kch log tusan de jehre aas pass garan h wich rende ne o y zuban nu kis trah smjde ne?</i>		
156. P5 <i>as pas nal ale smjde ne</i>	But other community does not think so.	
157. P4 <i>jire hindko bolde ne una nal hindko bolne aan pasto nal pastoo</i>		
158. P3 <i>te ae garan h ae tea ahe zuban kar de aan</i>	Speak this in Dana	
159. Mediator: <i>m das ae in han nu</i>		

160.	P2 <i>jire rishte baro ande ae ne un anal jira hindko bole hindko bolne aan jira pashtoo bole us nal pashtoo bolne aan asi apnayan nal apni zuban bolne aa</i>		
161.	Mediator: <i>te tusan sare apnebachyan nal aho bolde o?</i>		
162.	P1 P2 <i>han ae bolde aan</i>		
163.	Mediator: <i>jire tu ade bache aan who apas ich kire zuban bolde aan?</i>	Children among themselves	
164.	P2 P1 <i>aa he zuban bolde aan</i>	aa he zuban= M	
165.	Mediator: <i>tuade hindko nhe bolne?</i>		
166.	<i>Nhe ahe bolde ne</i>	M	
167.	Mediator: <i>agae unah ne de bache haine?</i>	Grandchildren	
168.	Fi P2 P3 <i>unhan de bache v ahe zuban bolde ne</i>	M	
169.	P5 <i>ah gal h na tusi jire zuban bolde o tusan k bachye v ohe zuban bolde ne is trhan asi v chaldi e, te us di vi chaldi ae</i>	M	
170.	Mediator: <i>tusan chande o ae zuban agay bare agay jule chale?</i>	Development of M	Attitude
171.	P2 <i>jule asan kush han</i>	Yes	
172.	P1 <i>julee ase khafan na</i>	Yes	
173.	P5 <i>hik ki zuban ha sek</i>		
174.	P1 <i>tuse ithe raho mahena ik sade zuban sikh jaso</i>	Live here for a month, you will learn it	
175.	Mediator: <i>ma re san kyo nae reh sa fikar h na karo</i>		

Focus group second generation males

FGD3

FGD3 code	Basic themes	Organized themes
1. Mediator: <i>Aap apna introduction karwa dayn? Aap ka naam?</i>	Introduction	

	<i>waalid ka naam wagaira</i>		
2.	P1: <i>mera nam Fazal ur Rehman hai walid ka nam Abdul Wahid hai Gaaun Danna hai Zila Mansehra hai umar 33 saal hai</i>	Male Second generation	
3.	Mediator: <i>Aap kya kartay hain?</i>		
4.	P1: <i>Main zamindari ka kaam karta hun</i>	Sustenance farmer	
5.	Mediator: <i>or kya kartay hain aap?</i>		
6.	P1: <i>cricket khailtay hain shugal mela kartay hain</i>	Play cricket	Domain of Cricket ground
7.	Mediator: <i>married hain ap?</i>		
8.	P1: <i>han je married hon</i>	Married	
9.	Mediator: <i>bachay kitnay hain?</i>		
10.	P1: <i>Bache nahi hain</i>		
11.	Mediator: <i>ap ka naam</i>		
12.	P2: <i>Aurangzeb naam hai walid ka Abdul Malik hai Gaaun Danna zila Mansehra</i>		
13.	Mediator: <i>kya kartay hain aap?</i>		
14.	P2: <i>Main teacher hun aik saal say parha rha hun baki ghar wagaira k kam karta hun</i>	Teacher	
15.	Mediator: <i>Married hain?</i>		
16.	P2: <i>nahi married nahi hun</i>	Not married	
17.	Mediator: <i>age kya hai?</i>		
18.	P2: <i>27 saal hai</i>		
19.	Mediator: <i>family wagairra?</i>	Combine family	
20.	P2: <i>Family k sath rehta hun</i>		
21.	Mediator: <i>Aap ka nam?</i>		
22.	P3: <i>Muhammad Ilyas wald Mohammad Khan Gaaun Danna,</i>		
23.	Mediator: <i>age kya hai aap ki?</i>		
24.	P3: <i>age 30 saal hai</i>		
25.	Mediator: <i>kam kya kartay hain</i>		



	<i>aap?</i>		
26.	P3: <i>Kuch kaam nahi karta zamendara wagaira bus kar laitay hain yahan pay</i>	Sustenance farmer	
27.	Mediator: <i>Married hain ap?</i>	Married	
28.	P3: <i>ji han</i>		
29.	Mediator: <i>kitnay bachay hain?</i>		
30.	P3: <i>Ak baita hai mera</i>		
31.	Mediator: <i>Aap kay grand father wagaira hain?</i>		
32.	P3: <i>je han hain</i>		
33.	Mediator: <i>Un k sath rehty hain aap?</i>	Joint family	
34.	P3: <i>je han</i>		
35.	Mediator: <i>Aap ka naam?</i>		
36.	P4: <i>Mera nam Muhammad Aslam hai walid ka naam Zeyarat ullah Gaaun Danna Zila Mansehra kam wagaira yahe Zamendara wagaira karta hun age 30 years hai</i>	Sustenance farmer	
37.	Mediator: <i>Married hain?</i>		
38.	P4: <i>Ji han</i>	Married	
39.	Mediator: <i>next</i>		
40.	P5: <i>Mera nam Atta ur Rehman hai Gaaun Danna mein rehta hun main teacher hun primary school nazdek hai wahan parhata hun baki ghar kay jo kaam kaaj hain woh karta hun married hun aik bachi hai meri</i>	Teacher / sustenance farmer	
41.	Mediator: <i>age kya hai?</i>		
42.	P5: <i>age meri 32 hai</i>		
43.	Mediator: <i>grand-father k sath rehtay hain ?</i>		
44.	P5: <i>je han</i>	Joint family	
45.	Mediator: <i>Family combine hai?</i>		
46.	P5: <i>han</i>		

47.	Mediator: next		
48.	P6: <i>mera nam Mumtaz hai walid ka naam abdul Malik hai Gaaun Danna zila Mansehra</i>		
49.	Mediator: <i>age kya hai aap ki?</i>		
50.	P6: <i>age 22 saal hai</i>		
51.	Mediator: <i>kya kam kartay hain aap?</i>	Tailor	
52.	P6: <i>Tailoring ka kaam karta hon</i>		
53.	Mediator: <i>Shadi honi hai aap ki?</i>	Unmarried	
54.	P6: <i>nahi</i>		
55.	Mediator: <i>next</i>		
56.	P7: <i>Mera naam Ali Kahan hai walid ka nam Wali Mahmood hai Gaaun ka nam Danna zila Mansehra hai main teaching karta hun meri age 22 saal hai</i>	Teaching	
57.	Mediator: <i>shadi shuda hain?</i>		
58.	P7: <i>unmarried hun</i>	Unmarried	
59.	Mediator: <i>Aap ka naam?</i>		
60.	P8: <i>Imtiaz naam hai meray walid ka nam Muhammad khan hai Danna Mansehra ka rehnay wala hun married hun aik bachay ka baap hun or Lahore mein kam karta hun</i>		
61.	Mediator: <i>aur</i>		
62.	P9: <i>Mera naam Alam Zeb hai zila Mansehra Dannay ka rehmy wala hun meri age 25 hai main teacher hun primary school ka</i>	Teacher	
63.	Mediator: <i>next</i>		
64.	P1:10 <i>Mera naam Suleman hai walid ka Abdur Rehman hai meri age 30 year hai main ik teacher hun primary school ka 5 class tk parha rha hon or pechly 3 Mahinay say inn logo k sath as a team supporting kam b kar rha hon mera Gaaun b Danna hai recently meri shadi hui hai</i>	Teacher Married	

65.	Mediator: <i>Aap ki language kon ko si hai?</i>		
66.	P1: <i>language ka nam to nahi hai</i>		Name of the language and history of this region/ Amb
67.	P2: <i>Mankiyali kehtay hain</i>	Mankiyali M	
68.	Mediator: <i>kahan say suna hai ap nay yeh naam ?</i>		
69.	P3: <i>apnay baron say</i>	Elders	
70.	Mediator: <i>father say grand father say?</i>		
71.	P4: <i>basically yeh hai hamri komiyat Mankiyal kehty thay toissi nisbat say issay Mankiyali kehtay hain</i>	Our tribe is Mankiyal	
72.	Mediator: <i>ap k father kehtay thay?</i>		
73.	P5: <i>nahi je waisay hi par gaya yeh naam aas pas k logo nay rakh diya yeh naam</i>	My father never used it. People living around us named it.	
74.	Mediator: <i>acha logo nay kaha</i>		
75.	P5: <i>je han logo nay</i>		
76.	Mediator: <i>acha logo k kehnay pay aap nay yeh kam kiya woh log kon thay? Gaaun walay</i>	Who were these people?	
77.	P6: <i>aas pas k jo parosi log</i>	Our neighboring tribes	
78.	Mediator:		
79.	<i>Ap ka kya khayal hai?</i>		
80.	P7: <i>yahi hai mankiyali kehty hain</i>	M	
81.	Mediator: <i>or koi naam?</i>		
82.	P8: <i>kuch log kehty hain yeh Gaaun ka nam Danna hai to Dannay walo ki zuban kiun k yeh hum nay puray Pakistan mein aaj tak yeh zuban nahi suni</i>	<i>dane walon ki zuban</i>	
83.	P8: <i>ik humara Gaaun hai is mein yeh zuban boli jati hai</i>	M is spoken in Dana	
84.	Mediator: <i>aap kya kehtay hain?</i>		
85.	P9: <i>hum issay Mankiyali hi kehtay hain kiun k kom mankiyal hai jaisay gujar hai to gojri boltay</i>	M Gujar= Gujar	

	<i>hain aisay Mankiyal kom hai to Mankiyali zuban k naam say mashoor hon gay</i>	Mankiyal= Mankiyali	
86.	Mediator: <i>ap kya kehty hai?</i>		
87.	P10: <i>hamara bhi yahi khayal hai hum nay jub apnay baro say pocha hai k is zuban ka naam kya hai or yeh kahan say aai hai unhon nay hamein itna nahi btaya jis ki wja say hum pohanch saken k yeh zuban kahan say aai hai is ka koi naam nahi hai jis ki waja say hamari koom mankiyal hai to hum bhi is ko Mankiyali kehtay hain dosre log b smjane k liye is ko Dannay walo ki zuban ya mankiyali kehtay hain</i>	It has no name. We consulted our elders but they had no idea. So we called it M. It is also known as <i>dane walo ki zuban</i> .	
88.	Mediator: <i>theek hai aap kya kehtay hain?</i>		
89.	P7: <i>meri itni umar nahi hai bus yahi naam hai iss ka</i>		
90.	Mediator: <i>aap agree kartay hain?</i>		
91.	P7: <i>je han</i>		
92.	Mediator: <i>aap kya kehtay hain?</i>		
93.	P6: <i>Meray bhai nay buzrgoo say kahin say likwaya hai us mein usnay likha hai k yahi maloomat humaray pas aai hai idhar aik admi aya tha swat say us ka naam tha Manka to woh manka yahan aa kar rha hai us ki aulad hai yeh</i>	Our great-grandfather came here from Swat. He was called Manka.	
94.	Mediator: <i>acha yeh Manka ki aulad hai ap k village jo hai Manka ki aulad hai</i>	People of Dana are children of Baba Manka.	
95.	P6: <i>han woh manka fot ho gaya to us Manka say Mankiyali zuban ban gae</i>		
96.	Mediator: <i>yani woh ap k relative the ap k senior the</i>		
97.	P5: <i>je han</i>		
98.	Mediator: <i>aap log agree hain iss baat se?</i>		
99.	P1: P2: <i>..... han</i>		

100.	P1: <i>swat mein aik jaga ka naam Mankiyal hai wahan say kuch log aaye thay tableeg kay liye aaye thay Deen ki yahan rahay hum say pehly yahan Tarawar kom rehtay thay yahan woh yahan par abaad thay</i>	There is one place in Swat called Mankiyal. Our great-grandfather came here for preaching Islam. Long ago, Tarawar used to live in this region.	
101.	Mediator: <i>theek hai</i>		
102.	P1: <i>woh log Mazhab kay aetbar say un ka mazhab to elahda thay jub un ko nikala gya tha yahan say yeh nawab of AMM state ap nay suna ho ga yeh 1969 mein azaad howa abi jo humaray sabika mpa rhe hai nawab Sala Deen Saeed sahb in k father the to woh yahan pay hakomat kartay thay</i>	They had a different religion. They were expelled from this region.  This region was ruled by Amb state. In 1969, Amb state was abolished. This region became free. Our former MNA Salahuddin's father was the last Nawab of Tanawal.	Amb state
103.	Mediator: <i>acha acha</i>		
104.	P1: <i>woh yahan par thay yeh jo Tanawal wala jitna area hai na is par hakomat kartay thay woh log tableeg b kartay thay or woh log Swat Mankiyal say aaye thay yahan par phir wahan say ye silsila chala phir is k bad is ka nam Mankiyali par gya</i>	They ruled Tanawal region.  Our great-grandfather migrated to this region for preaching of Islam from Mankiyal, Swat. So that is how our language was called M.	
105.	Mediator: <i>ap nay kaha Pakistan bna to tableeg k liye kuch log aaye issi tarah ki roomers hai ap ko yakeen hai bus koi khas clarity nahi hai</i>		
106.	P2: <i>bus jub hum nay hosh sambhala to yahe zuban ati hai hamein</i>	We grew up with this language.	
107.	Mediator: <i>acha yeh language aap apnay ghar walon k sath hi use kartay hain ya bahir walo k sath b use kartay hain?</i>		Family domain
108.	P3: <i>ghar mein bhi kartay hain or bahir bhi agr koi dost wagaira hon jis ko samjh mein aaye</i>	Home language  Outside our home with friends, in case they understand it.	Friendship domain
109.	P4: <i>Gaaun mein jo log hain woh to yahi boltay hain baki bahir k logo ko to yeh zuban samjh mein aati nahi hai</i>	People, outside this village, do not understand this language.	
110.	Mediator: <i>acha ab say ap k</i>		

	<i>Gaaun mein hi boli jati hai?</i>		
111.	P5: <i>je han bus yeh humaray Gaaun mein hi boli jati hai idher udhar nahi boli jati</i>	This is only spoken in Dana.	
112.	P6: <i>bahir is surat mein boli jae gi jub isi Gaaun k do log bahir jae tu woh apas mein isi zuban mein baat karen gay agr kisi or say mile gaya to un ki language mein baat karni paray gi jaisay Hindko wagaira ta k woh b samjh sakay hum b samjh saken</i>	Two persons of this village switch from this language whenever they encounter someone whon doesn't understand M (in and) out of village.	Multilingual and bilingual patterns
113.	Mediator: <i>aap kya kehtay hain</i>		
114.	P7: <i>yahe k agr hum yahi sara group kahen ja rhe hain to isi zuban mein baat karen gay agr koi dosri zuban walay humaray darmiyan mein aa kar beth jaae to phir un ki zuban mein baat karna paray gi ta k woh b samjh jae</i>	If a Hindko speaker joins the conversation, all of M speakers switch to Hindko language so that Hindko speaker could understand them.	
115.	Mediator: <i>aap kya kehtay hain</i>		
116.	P3: <i>bhai bta rha tha k aik dafa swat mein us ko 2 admi yahe zuban boltay huay milay main un ki sari baat samjh rha tha lekin woh thora short kar k bol rahay thay hum thora khench kar boltay hain</i>	My brother met two men speaking this language in Swat, he could understand them. Their language was little different from M	
117.	Mediator: <i>kya pata woh issi kabeelay ki koi dosri zuban ho aap ko samjh aai thi woh zuban?</i>	May be he was also a Mankiyal	
118.	P3: <i>han bhai bta rha tha jo us nay baat ki main ussay samjh rha tha</i>		
119.	Mediator: <i>kon c jaga the woh?</i>	Where was he?	
120.	P3: <i>us Gaaun ka nam Batera tha</i>	Batera.	
121.	Mediator: <i>nahi nahi us jaga jahan woh yeh zuban bol rhe the?</i>		
122.	P3: <i>mujay nahi pata mera bhai gaya tha wahan pay main nahi woh shajra nasab us k pas tha to wahan tak malomat karnay gyatha</i>	A young man from Dana went to find out about the origin of this language and their community.	
123.	Mediator: <i>un ki zuban ka kya nam tha?</i>		

124.	P4: <i>un ki zuban ka b koi nam nahi tha</i>	No name	
125.	P3: <i>same nam tha</i>		
126.	P4: <i>same zuban the milti julti lekin nam un ko b nahi ata</i>	Words were similar	
127.	P5: <i>humaray ghar hai jaisay yahan 400 ,500 makan hain yahan</i>	There were 400 to 500 families living there.	
128.	Mediator: <i>area kon sa hai who</i>		
129.	P1: <i>swat</i>	Swat	
130.	P2: <i>bisham</i>	Besham	
131.	P3: <i>batera nam ka koi Gaaun tha bisham mein jaen wahan Batera naam ka Gaaun ko gariyan ja rhe hain un ko kahon hame batera stop pay utaar dayn batera bazaar hai phir upar Gaaun hai wahan pay hum is research k liye gae thay k aap kay pas iss ka kya naam hai? hum nay suna tha udhar yeh hamare log gae inhon nay ja kar suni to woh log bol to yahe zuban rahay hain farq ye hai k jaisay idhar ki pashtoo or peshwar ki pashtoo mein farq hai</i>	Batera  You can take public transport to reach there. There is a stop called Batera stop.	
132.	P3: <i>jaisay after 40 km thora lehjay ka farq aa jata hai aisay hi woh log keh rahay thay hum b bus bol rahay hain naam ka hamein bhi hamaray buzrgon nay nahi btaya</i>		
133.	Mediator: <i>Un ko b nahi pata</i>		
134.	P3: <i>nahi hum nay kaha hum is sislsilay mein aaye hain to unhon nay kaha k aap nay to bari koshish ki hai is silsily mein humein to kuch nahi pata or wahan pay yeh k buhat thoray log hain itnay ziyada nahi thay hamaray Gaaun say kum hon gay kiun k woh wahan say ja rahay thay ahista</i>	People of Betera didn't know anything about their origin.	
135.	Mediator: <i>woh ik Gaaun tha kya logo nay pochha tha?</i>		
136.	P3: <i>han aik tha</i>		

137.	Mediator: <i>bahir walay logo say baat kartay hain iss language mein aap log?</i>		
138.	P1: <i>bahir walay logo say baat nahi kartay kiun k un ko samjh mein nahi ati</i>		
139.	Mediator: <i>aap log kya kehtay ho</i>		
140.	P2: <i>un ko samjh mein na aanay ki waja say nahi kartay baki to koi or waja nahi hai</i>		
141.	Mediator: <i>samjh kis tarah nahi ati??</i>		
142.	P4: <i>hum ja rhay hain un say haal puchtay hain bahir walo say to un ko to kuch samjh mein nahi aae gi na jub un ko samjh hi nahi aae gi to jawab kya dyn gay</i>		
143.	Mediator: <i>kbi ap nay un ko sikhanay ki koshish ki hai ?</i>		
144.	P4: <i>nahi hum nay nahi ki na hi unhon nay sikhanay ki koshish ki hai</i>	People from other village never tried to learn M	
145.	P5: <i>jo log hamaray sath kheltay hain woh hamari thori si bat samjhtay to hon gay lekin bol nahi saktay who</i>	Cricket players, who frequently play on Dana ground, understand our few words but can not speak M.	Domain of Cricket ground
146.	Mediator: <i>acha samjhtay hain bol nahi saktay</i>		
147.	P6: <i>kuch lafz hain mafhoom samjh letay hain k kis topic pay baat ho rahi hai samjh aa jati hai lekin bol nahi sktay</i>	They understand few words but they cannot understand the content of the conversation.	
148.	Mediator: <i>to kon kon c zuban wale ye samjh jate hai?</i>		
149.	P1: <i>hindko walay thori si puri baat nae samj saktay</i>	Some H speakers cannot make sense of M conversation of Dana cricket players.	
150.	Mediator: <i>kya yeh un say miltay julay hain yeh?</i>		
151.	P2: <i>Hamaray paros mein ziyada hindko walay hain</i>	Neighboring villages are H	
152.	P3: <i>un k sath hum parhtay bhi hain un ki ghami kushi pay jatay bhi hain kiun k ziyada un say</i>	Neighboring villages have close ties with Tarawaras, especially they meet every	



	<i>mulaqat hoti hai game main b zyada un say mulaqat hoti hai hamaray sath uthtay baithtay hain to woh samjh jatay hain kuch ko zara zyada aati hai kuch ko zara kam aati hai</i>	evening in Dana cricket ground. Some of them understand little M.	
153.	Mediator: <i>or kya reason ho saktay hain?</i>		
154.	P2: <i>woh log jinhon nay kohistani ko suna hai woh hamari adhi bat sun kar keh daitay hain k yeh Kohistani hai yeh Lahore Karachi ki baat kar rha hon main</i>	People, who understand Kohistani, can make sense of M. Think M is Kohistani.	
155.	P3: <i>yeh jo kohistani hai us k sath kuch words jo hain woh miltayhain</i>	Few words of Kohistani are similar to those in M.	
156.	Mediator: <i>woh kahan boli jati hain?</i>		
157.	P3: <i>K.P.K. mein woh boltay hain</i>	It is spoken in KP	
158.	Mediator: <i>is tarah ki zubaan hai?</i>		
159.	P4: <i>nahi kuch alfaaz hain bus</i>	No, only a few words are similar	
160.	P5: <i>woh agr apni zubaan bolen to hamein samjh nahi aati chand lafzo ko samjh saktay hain bus</i>	M speakers cannot fully understand Kohistani language as they are not mutually intelligible languages.	
161.	Mediator: <i>theek hai or bahir kiun nahi boltay aap apni zubaan? Koi mazak urata hai ap ka</i>		
162.	P1: <i>hum nay kabi kisi ko sikhane ki koshish nahi ki kiyun k hum nahi chahtay k yeh zubaan kisi ko samjh aaye hum chahtay hain k hamara raaz, raaz, rahay</i>	M speakers do not want anyone to learn this language as they want it to keep it as a secret code.	
163.	Mediator: <i>ap nahi chahtay?</i>	No	
164.	P1: <i>nahi hum nahi chahtay koi sekhay</i>	No	
165.	P2: <i>sikhnay k liye buhat saray aisay log hain jo kehtay hain hum yeh sekh lain lekin hamari yahe koshish rahe hai k woh na sekhen kiun k kahen hum jatay hain to security k liye</i>	No  If others learn M, it will cease to remain secret code of the community.	
166.	P3: <i>aap sekh saktay hain hum ap ko sekha dyn gay kiun k ap hamen saalo mein kabhi milayn gay un k</i>	They are ready to teach someone who does not belong	

	<i>sath to humaray talukat hain</i>	to their neighboring villages.	
167.	P4: <i>un k samnay hum nay koi personal baat karni hoti hai to woh b kar sktay hain</i>	People of Dana can speak private things without any fear of being understood.	
168.	Mediator: <i>yani k ap nay khud decline ki tarf le gae hain apni language ko k apni family ko sekhana hai kisi or ko nahi sikhana hai</i>		
169.	P5: <i>koi yeh zuban sekhnay b to nahi aya or hum kaisay kisi ko sikha dayn, han bus khud say hum nahi chahtay k koi yeh zuban sikhay</i>	No one has ever come up with idea to learn M from neighboring villages.	
170.	<i>aisa nahi hai kay kabi kisi nay humari zuban mein koi lafz hai mobile hai topi hai us ko kabhi hum nay galat jawab nahi diya us ko hum bta daitay hain kay us ko ye kehtay hain agarchayt uss ko yad nahi hai hum nay kabi us ko mana nahi kiya kay ap jaao humnahi btatay aisa nahi hai.</i>	They never refused to help anyone to teach M.	
171.	P5: <i>aksar koi pchnewala asa lafz pochta hai jo mazak wala hota hai</i>	But they make fun of M language.	Attitude of the neighboring communities
172.	Mediator: <i>mazak b urate hain aap ki zuban ka?</i>		
173.	P4: <i>nahi nahi mazktan pochta hai k ap ki zuban k issay kya kehtay hain sekhne k liye nahi pochta</i>	They only ask to make fun, not to learn this language.	
174.	<i>hum say pochta hain kay aap apni zuban mein galiyan kaisay detay hain to hum un ko galiyan to nahi sikha saktay hain na hi hum kehtay hain kay yeh fazool baat hai ap nay zuban sikhni hai koi lafz sekhna hai to btaen is kay elaava itni dilchaspi un ko bhi nahi hai</i>	They ask for the expletive and swear words just to make fun of M. Moreover, they are not interested in learning M.	
175.	P6: <i>agr kahen bhi to woh kehtay hain kay is mein kon si kitaben likhi gai hain humaray zehan mein bhi yahi hai kay un logo ko is zuban ka koi faida nahi hai</i>	The neighboring communities humiliate Tarawaras by referring to its status as M doesn't have written script.	
176.	Mediator: <i>acha ap log apni language kahan kahan use kartay hain ?</i>	Functional domains	

177.	P1: <i>hum apnay Gaaun mein mukamal tor par yeh zubaan use kartay hain us k elava khas to par cricket mein hum use kartayhain jahan keeper nay bowler ko hidayat daini hai woh apni zubaan mein aaram say keh sakta hai k short pich ball karo paaun mein maro to wahan woh asani say keh sakta hai apni zubaan mein, batsman ko captain btata hai bowler ki galtiyan ka batata hai, dono Batsman bi mashwara kartay hain, captain ko kidhr nae jana parta</i>	In every household and neighborhood in the village  Cricket ground  Bowler, wicket keeper  Captain  Blower, fielders, wicket keeper and captain discussed anything during match without any fear.	Family domain  Neighborhood  Domain of Cricket ground
178.	Mediator: <i>aur kahan use kartay hai?</i>		
179.	P2: <i>hum bazaar mein b use kartay hain apni zubaan apas mein boltay hain jub hum bazaar mein jatay hain</i>	Use in market	Domain of Market
180.	P3: <i>jaisay humaray ird gird kay log humein bazaar mein miltay hain to hum apni zubaan mein hi bat kartay hain kiun kay woh samjhtay hain humein pata hota hai yeh samjhtay hain jo banda nahi samjhta hum us kay sath apni zubaan nahi boltay agr koi dusri zubaan wala a jata hai to phir hum usi ki zubaan mein uss say bat kartay hain kiun k woh samjhtay hain hamein pata hota hai yeh samjhtay hain jo banda nahi smjhta hum uss k sath apni zubaan nahi boltay agr koi dosri zubaan wala aa jata hai to phir hum usi ki zubaan mein uss say bat kartay hain.</i>	Tarawaras speak M within their community; they switch into other languages in order to accommodate interlocutors.  Switch from their language unconsciously according to the language of interlocutors.	Multilingual and bilingual patterns
181.	P4: <i>hum apni zubaan bolnay walay jahan bhi ikathay hotay hain yahi zubaan boltay hain han iss zubaan mein hum khat aur sms nahi kar saktay kiun kay is zubaan ko kabhi hum nay nahi likha aur na hi is zubaan kay koi haroof-e-Tahajji hai</i>	No written communication (letters and SMS) in M. no alphabet in M	
182.	Mediator: <i>aap nay sekhi kaisay hai?</i>		
183.	P4: <i>madri zubaan hai na tabhi</i>	Parents	Family domain

	<i>maan baap boltay thay to hum nay bhi seekh li.</i>		
184.	Mediator: <i>kabhi koshish nahi ki iss ko develop karen?</i>		
185.	P4: <i>nahi</i>		
186.	Mediator: <i>school wagaira mein ho aap ki zuban primary mein jahan ap pashtoo wagaira parhtay suntay hain?</i>	M in school	Domain of Education
187.	P5: <i>sir itni bari language nahi hai k hamari school k andar aa jae</i>	It is a minor language so it can't be taught in school.	
188.	Mediator: <i>bari language kaisay nahi hai?</i>		
189.	P4: <i>bari language isi liye nahi hai k ik Gaaun bolta hai agr hum issay apply karen gay to 50 Gaaun aisay hon gay jo is k mukhalif hon gay woh kahen gay hamari language school mein aa jaae ziyada hindko chalti hai</i>	Neighboring communities will not accept M in school as Tarawara community is in minority.	
190.	Mediator: <i>aap mein say kisi nay likhnay ki koshish to ki ho gi?</i>		
191.	P5: <i>thori buht likhi hai hum nay woh hum khud hi parh saktay hain bus kiun k kisi ko nahi aati na</i>	Some words written	
192.	P6: <i>kabhi kabar mazak k tor pay kisi ko sms kar dya</i>	Sometime text message a joke in M.	
193.	Mediator: <i>apni language mein?</i>		
194.	P6: <i>han urdu k alphabets ko apni zuban mein bna kar sms kar dya uss mein agr usy samjh nahi aya to btate hain k apni zuban mein likha hai woh phir apna zehan bna kar parh leta hai</i>		
195.	Mediator: <i>aur kahan kahan use kartay hai ? jaisay masjid mein dua mangtay huay qari sahib yahe zuban use kartay hain?</i>		
196.	P1: <i>jaisay nimaz-e- istasqa hoti hai us mein Arabic ibarat hoti hai woh usi tarah parhatay hain us kay baad jaisay barish kay liye dua hoti hai to molvi saahb apni hi zuban mein kartay hain hum Amen Amen kehtay chalay jatay</i>	Prayer for rain <i>Dua in M(apni hi zuban)</i>	Domain of Religion

	<i>hain</i>		
197.	P2: <i>kabi kabi molvi sahab Arabic, urdu wagaira mein b dua kartay hain magr zyada tar apni zuban mein kartay hain agr nimaz istsaka adaa kar rahe hain or pechy aisay log b kharay hain jo hamari zuban ko nahi samjh saktay to phir hindko mein kartay hain</i>	Dua =Arabic+ U+  Mostly =M  H, in case H-speakers are part of prayer.	Domain of Religion  Multilingual and bilingual patterns
198.	P2: <i>Kabhi kabar masjid mein baithay huay 4,5 farz karen koi tableeg wali jamat aai hui hai tophir woh dua hindko zuban mein kartay hain ta kay in ko samjh mein aa jae</i>	Preaching group from neighboring villages=H  So that everyone understands	
199.	Mediator: <i>Dosray Gaaun k log aatay hain to dosri language b use kartay hain?</i>	M is not used when people of neighboring villages are in the mosque.	
200.	P1:,P2: P3:... <i>je han</i>	Yes, yes, yes	
201.	P6: <i>agr deen ki koi bat bhi kar rahay hain to woh bhi ziyada apni hi zuban kay kartay hain molvi sahb koi cheez samjaatay hain to woh bhi apni hi zuban mein kartay hain</i>	Preaching is done in M	
202.	Mediator: <i>tableeg walo kay sath kon si zuban istemal kartay hain?</i>		
203.	P6: <i>woh jo woh log boltay hain agr urdu hai to urdu hindko hai to hindko agr koi aur zuban hai to usi hisab say phir dekh letay hain</i>	U+H	
204.	P7: <i>apas mein hum ik dosre ko namaz Quran wagaira ka apni zuban mein hi kehtay hain</i>	Instructions for Quranic literacy Within community, dua in nimaz= M	
205.	Mediator: <i>t.v k zarye kaisay kartay hain? maslan match wagaira dekhtay waqt ?</i>	TV  Entertainment	Cricket  Gender
206.	P1: <i>apni zuban hi istemal kartay hain.</i>	Discussion while watching cricket matches on TV= M	
207.	Mediator: <i>kabhi zehan mein dosri language aai ho?</i>		
208.	P1: P2:... <i>nahi</i>		
209.	Mediator: <i>galli wagaira main larai k waqt?</i>	during neighborhood fights	Neighborhood domain

210.	P1: <i>apni language mein hi</i>	M	
211.	P2: <i>agr koi humaray hi Gaaun ka hai to unconsciously apni zuban mein hi day ga agr koi hindko ka ho ga to unconsciously hindko mein day ga gali us ko uski zuban mein</i>	Expletive= M	
212.	Mediator: <i>3 language par aboor hai ap ko?</i>	Proficiency in languages	
213.	P2: <i>zyada apni or hindko pay</i>	M+H	
214.	P3: <i>agr hum match mein andar bhi baithay huay hain to jazbati tor pay jo bhi bat kartay hain to woh apni hi zuban mein kartay hain acha agr koi mehman hai to bay ikhteyar tor pay munh say pashtoo ya hindko wagaira mein bat ho gi uss say chehro ko daikh kar bhi zuban kay andaza kar laitay hain</i>	Watching cricket match in excitement is expressed unconsciously in =M  If people of other communities are around it is shown in H+P	Multilingual and bilingual patterns  Domain of Cricket ground
215.	Mediator: <i>yeh language aap hiki hai?</i>		
216.	P1: <i>iss ki chand wajohat hain na humaray Gaaun mein andar is tarah ka mahool ban gaya hai na practically ban gaya hai na jaisay humaray gharo mein bahir say rishtay aaye huay hain practically roz aisa hota hai kay aik banda hindko bolta hai us kay sath hindko boltay hain phir apni zuban walay kay sath apni zuban boltay hain</i>	Due to exogamic marriages, people of Dana always unconsciously switch to H from M.	Changing Marriage patterns  Multilingual and bilingual patterns
217.	Mediator: <i>out of family shadiyan ki hui hain? Village say bahir?</i>		
218.	P1: <i>han</i>		
219.	Mediator: <i>un ko yeh zuban ati the shuru mein?</i>		
220.	P2: <i>nahi bus jin ko 5 ,6, 10 saal ho gaye hain un ko samjh mein aati hai lekin jub hum practically rozana jub kartay hain to woh banda smane ata hai to usi ki zuban boltay hain</i>	Only those women understand who have been married for 5-10 years in the village	
221.	Mediator: <i>Aap kay ghar mein hai koi jo hindko bolta ho?</i>		
222.	P7: <i>han meri ammi hai aur</i>	Mother speaks =H	Family domain

	<i>Gaaun mein buhat say log hain jo hindko boltay hain ami kay sath hindko boltay hain</i>	There are many people in the village who speak H	Changing Marriage patterns  Multilingual and bilingual patterns
223.	Mediator: <i>kiun? Woh to yahn rahi hain bohat time tak?</i>		
224.	P7: <i>ati hai but itna boltay nahi hain woh hindko mein hi baat kartay hain</i>	Some women have been married in Dana for a long time and they can speak M but still they don't speak it and choose to speak H.	
225.	Mediator: <i>jab ap bahir kahen communication karne jaatay hain na?</i>		
226.	Mediator: <i>ap mein say kitnay log Gaaun say bahir jatay hain cheezen wagaira kharednnay kay liye?</i>	Visit out of village for market	Market  Mobility / Gender
227.	P1: <i>zahir hai jana parta hai</i>	it is unavoidable  Frequently	
228.	P2: <i>hum Gaaun mein 7,8 school teacher hain hum rozana bahir jatay hain kiun kay Gaaun mein to koi school nahi hai tabhi</i>	8 school teachers in the village.  Go out of village everyday school in village	
229.	Mediator: <i>sub male hain?</i>		
230.	P2: <i>han</i>	All males	
231.	Mediator: <i>woh log btaayen jo mazdori karnay kay liye rozana jatay hain bahir?</i>	Labor	
232.	P2: <i>student bhi jatay hain waisay to bahir mazdori karnay k liye 6,7 admi mistry hain woh bahir kam karne jatay hain</i>	Students go out of village everyday  6/7 masons go for work everyday	
233.	P3: <i>kabhi aik Gaaun mein kam kiya kabhi dusray Gaaun mein kam kiya, Bandi Bazaar kay ik konay mein ja kar baith kar kam ka intizar kartay hain, wahan Hindko chalti hai</i>	They go from village to village in search of work.  Sit in a corner of the bazaar with their tools to wait for work.	Market / mobility
234.	Mediator: <i>woh shehar mein b jatay hain Gaaun mein jatay hain kam k liye?</i>		
235.	P2: <i>ziyada tar Gaaun mein kam kartay hain shehar mein kam kum</i>	Mostly work in villages	

	<i>jatay hain</i>		
236.	‘Mediator: <i>ird gird k Gaaun mein ya bahir?</i>		
237.	P3: <i>ird gird kay Gaaun mein ziyadaa kam kartay hain</i>		
238.	P4: <i>uss jaga janay ki koshish kartay hain jahan say sham tak aram say wapsi ho sakay</i>	Return in the evening	
239.	Mediator: <i>woh Hazraat jo kheti bari kartay hain woh kitnay arsay baad Gaaun say bahir jatay hai?</i>	Sustenance farmers	
240.	P2: <i>waisay aik haftay k bad chalay jatay hain</i>	Once a week	
241.	Mediator: <i>aap kheti bari kartay hain aap kitny din bad jatay hain bahir?</i>		
242.	P1: <i>main aik haftay ya 10 din kay bad jata hun bahir</i>	After 10 days or once a week	
243.	Mediator: <i>or koi?</i>		
244.	P5: <i>main zyada say zyada 3 din bad market chala jata hun</i>	After 3 day Go to market	Market
245.	Mediator: <i>aap jo tailor ho?</i>		
246.	P6: <i>main aik haftay kay bad jata hun bahir</i>	Once a week	
247.	Mediator: <i>aap kya kartay ho?</i>		
248.	<i>Main Lahore mein kam karta hun, teen char mah baad wapsi hoti hai</i>	Work in Lahore Come back after 3/ 4 months	
249.	Mediator: <i>acha is Gaaun k is tarah kitny log hain jo bahir shahron mein kam kartay hain?</i>		
250.	P1: P2:..... <i>Takarebn 70 admi aisay hain</i>	Almost 70 men of this village work in different cities.	
251.	Mediator: <i>sub male hain</i>		
252.	P1: <i>ji han sub male hain</i>		
253.	Mediator: <i>acha jo 70 log hain woh kis kis shehar mein zyada hain?</i>		
254.	P1: <i>Takarebn 70 admi aisay hain</i>	Mostly work in Lahore	



255.	P2: <i>Lahore , Karachi , Islamabad,</i>	Lahore , Karachi , Islamabad,	
256.	P3: <i>65 percent Lahore mein hain 5 percent Karachi mein hain kuch Abbotabad mein kuch Islamabad mein or sargoda mein b hain</i>	65 percent of them work in Lahore	
257.	P4: <i>95 percent log Lahore mein hain, 3 percent Karachi mein hain 2 percent Sargodha or Islamabad mein b hain.</i>	95 percent work in Lahore, 3 percent in Karachi , 2 percent in Sargoda or Islamabad	
258.	Mediator: <i>out of country kitnay hain?</i>		
259.	P1: <i>out of country 4 admi 5 admi hain</i>	6 men work abroad Saudi Arab and Dubai	
260.	P2: <i>6 admi hain</i>		
261.	P1: <i>woh Saudi Arab or Dubai mein hain</i>		
262.	Mediator: <i>theek hai un ki family ?</i>		
263.	P1: <i>family yahan par hi hai bus male hi bahir hain</i>	Their families are in Dana.	
264.	P2: <i>Lahore mein kuch family k sath rehtay hain</i>	Some Tarawara families live in Lahore	
265.	Mediator: <i>jo log shehar mein rehtay hain un ki zubaan or ap ki Gaaun wali zubaan mein kuch farq para hai?</i>		
266.	P1: <i>nahi kuch farq nahi para</i>	Residence in Lahore has not changed M	
267.	P2: <i>woh log chahe mahinay bad aae ya 20 saal k bad aae koi farq nahi parta woh log phonne pay rabta rakhtay hain</i>	They are in contact with their community on phone.	
268.	P3: <i>Daily baat hoti rehti hai Gaaun k kisi na kisi banday say to woh isi zubaan mein baat kartay hai</i>	They call their families in Dana everyday.	
269.	Mediator: <i>aap log out of family females se shadiyan kartay hain?</i>	out of family females <i>se shadiyan</i>	Changing marriage patterns
270.	P1: <i>han kartay hain</i>	Yes	
271.	Mediator: <i>aap log jo males ki shadiyan hoti hain ap log bahir say shadi karna pasand kartay hain ya yahan say Gaaun say hi</i>		

	<i>karna pasand kartay hain?</i>		
272.	P1: <i>ziyada tar to khandan say hi kartay hain</i>	Preferred= marriage within community.	marriage patterns
273.	Mediator: <i>jo log yahan pay rehtay hain un ki shadiyan Gaaun mein hi hoti hain?</i>		
274.	P2: <i>ji han hum sub ki shadiyaanyahan khandan mein hi hote hain</i>	All participants were married within community.	
275.	P3: <i>humaray jo baray sarparast hain buzurug hain un ka yeh khayal hai k shaadi khandan mein hi honi chahiye chahe un ki puri koshish hoti hai k shadi khandan mein hi ki jae aur wo b bahir k aur phir gaun mein ya gaun se bahir rishtadaron main lekin khandan mein na milay to bahir say bhi kartay hain</i>	Elders of the community have been practicing first cousin marriages and cousin marriages. In case, if rishta has not been available (availability of daughter in brother's family) family would go to the other relatives in the village	
276.	P4: <i>yeh larkiyan kum honnay ki waja say bahir say hoti hain shadiyan woh bhi apni kom mein say hain rishty dar hain.</i>	Most of the marriages out of village are within community living in other villages.  If cannot find match within village, we find match within community outside village.	Changing marriage patterns
277.	Mediator: <i>woh b yahe language boltay hain?</i>		
278.	P4: <i>nahi woh hindko boltay hain</i>	Speak=H	
279.	Mediator: <i>acha yeh btaen k jo ap ki khandan ki larkiyan hain un ki shadiyan ap log bahir kartay hai?</i>	Girls are mostly married within village and community.	
280.	P1: <i>khandan mein hi kartay hain</i>		
281.	Mediator: <i>bahir koi shadi ki hai kisi nay khandan say?</i>		
282.	P2: <i>han hai aisi 4 shadiyan hain</i>	Only 4 women from Tarawara community are married out of community.	Changing marriage patterns
283.	Mediator: <i>wahan woh kon c zuban use kartay hain?</i>		
284.	P3: <i>wahan pay woh hindko boltay hain jub humaray ghar pay aati hai to woh apni language boltay hain</i>	These women speak=H  They speak M when they visit Dana.	
285.	P5: <i>ab bhi hum ja kar un kay sath apni language bol saktay hain un</i>		

	<i>ko hamari zuban ati hai</i>		
286.	P6: <i>hamari khala hai or hamari aik rishty dar b woh wahan pay pashtoo boltay hain lekin jub b yahan ati hai to woh apni zuban mein baat kartay hai</i>	One woman from this community is married in Pashtoon family; she speaks M when she visits Dana.	
287.	Mediator: <i>education mein j bap log school mein jatay hain to kon si zuban mein parhtay hain? jo aap teachers hain parhane jatay hain</i>		Education
288.	P1: <i>urdu mein</i>	U	
289.	P2: <i>zyada urdu mein hi</i>		
290.	Mediator: <i>kon kon parhata hai Urdu mein?</i>		
291.	P2: <i>main parhata hon</i>		
292.	P2: <i>agr kisi bachay ko English, Science, Math, and Social studies mein koi cheez samjh na aa rahe ho to us ko inforadi tor par bta dete hain k iss ko apni zuban mein ye kehtay hain to woh samjh jata hai zyada tar urdu hi ka istamal kartay hain hum</i>	M is generally used only when some student from the village found some concept difficult in Science, Mathematics, English and Social studies	
293.	P3: <i>albata bachon ko jub hum ghar mein parhnay ka kehtay hain to woh apni zuban mein kehtay hain k sabak yad karen , mehnat karen imtehan mein 1 aen</i>	Use M for helping children in school tasks.	
294.	Mediator: <i>for example teachers han parents hai woh kis language mein parhate hain?</i>		
295.	P2: <i>parents bachon ko Nazra parhatay hain woh to apni zuban mein nahi hota hai is kay elava parhnay say mutaliq jitmay bhi hidayaat hain woh sub apni hi zuban mein detay hain</i>	Children get parental instruction for completing their honme tasks in M	
296.	Mediator: <i>iss school k bachay Nawan-shahar school mein parhnay jatay hain?</i>	Nawanshahr school nearest school from Dana	
297.	P2: <i>je han</i>		
298.	Mediator: <i>woh bachay jo issi community k hain jub woh us class mein hain to aap kya apni zuban mein parhatay ho un ko?</i>		

299.	P2: <i>nahi aik to baki bachon ko humari zuban bilkul bhi samjh nahi aati hai humaray Gaaun kay to 10,12 P10 hain sirf aur wahan pay to 60,70 P10 bethe hain to majmoi tor pay urdu zuban boltay hain , agar asaan karna ho to hindko ki tarf aa jatay hain , pashto ki aksaryat bhi ziyada hai banisbat humari zuban</i>	U and H is used in the class	
300.	Mediator: <i>woh bachay jo apnay Gaaun k hain woh apas mein Mankiyali boltay hain?</i>		
301.	P2: <i>han boltay hain apas mein agr koi un ko rokay b phir b woh be ikhteyar boltay hain agr bachon mein hindko bol rhay hain or koi apnay Gaaun walaaa jata hai to phir woh apni zuban mein baten karen gay</i>	Speak with children of Dana=M	
302.	Mediator: <i>theek hai kuch rawayat hoti hai ghar mein woh b apni zuban mein boltay hain?</i>		
303.	P3: <i>han apni zuban mein</i>		
304.	Mediator: <i>sarkari idaron wagaira mein ap kon c zuban use kartay hain ? aap gae hain? thana wagaira mein ap kon c zuban use kartay hain</i>		
305.	P1: <i>urdu</i>	Police station and Government departments= U	
306.	P4: <i>hindko or urdu dono</i>		
307.	P3: <i>urdu Hindko</i>	H+U	
308.	P5: <i>hindko urdu</i>	H+U	
309.	Mediator: <i>kabhi hona nahi ap k sath ka admi mil gya ho us k sath kon c language bolayn gay?</i>		
310.	P1: <i>kabhi aisa nahi hota han agr milay ga to apni hi zuban bolayn gay aisa kabhi hona nahi hai</i>		
311.	P2: <i>agr yeh log muj say school milnay aae ga to muj say meri hi zuban mein baten karen gay apni zuban mein</i>		
312.	Mediator: <i>principal k samnay hon agr?</i>	Do not feel shy of speaking M in front of authority figures	Positive attitude

313.	P2: <i>jis marzi k samne hon hum apni zuban hi istemal karen gay</i>		
314.	P3: <i>apas mein to apni hi zuban bolen gay han agr koi 3 admi hon to aisi zuban mein bat karen gay jo sub ko samjh mein aa jae chahay urdu hai English hai jo b hai han agr zati koi bat hai to woh apni hi zuban mein karen gay</i>		
315.	Mediator: <i>sarkari baten wagaira aap urdu mein kartay hain apni zati baten apni zuban mein kartay hain</i>		
316.	P4: <i>agr hum 3 log ja rhay hain 2 hamari zuban walay hain agar hum sara waqt apni zuban mein baten karen gay to 3 banday mind kar jaen gay phir hum koshish kartay hain k uss ki zuban mein baten karen hum</i>		
317.	P5: <i>phir hamen aik bat ko 2 dafa karna parta hai aik dafa apni zuban mein aik dafa us kizuban mein ta k us ko b samjh a jae k kya baat ki hai</i>		
318.	Mediator: <i>ird gird parosiyoo k sath kon c language boltay hain aap log? Kaam karne walo k sath school wagaira mein</i>		
319.	P1: <i>zyada tar yahan pay to hindko hi chalti hai</i>	In schonol=H Neighboring villages= H	
320.	P2: <i>jitnay log yahan Gaaun mein rehtay hain unn kay sath to apni hi zuban boltay hain hum Gaaun walo ko to zuban aati hai na</i>	Everyone in Dana knows=M	
321.	P3: <i>ab yeh mera dost hai iss ko bhi hindko ati hai mujay b lekin hum kabi b hindko mein baat nahi karen gay apni zuban mein hi baat karen gay</i>	Though two friends (male) know 'H but they will still speak M= <i>apni zuban</i>	Friendship domain / Gender
322.	Mediator: <i>dosray Gaaun walo say un ki hi zuban mein bat kartay hain?</i>		
323.	P4: <i>han</i>		
324.	Mediator: <i>acha yeh btayen jaisay aap logo k gharon mein yeh zuban boli jati hai aap logo k</i>		

	<i>kitno k parents apas mein yahi zuban boltay hain?</i>		
325.	<i>Sulman ami abu madri zuban mein baat kartay thay</i>		
326.	Mediator: <i>aap btaen?</i>		
327.	<i>P2: humaray walid walida apni madri zuban mein hi bat kartay thay</i>		
328.	Mediator: <i>aap batae?</i>		
329.	<i>P3: hmaray walidaen hindko mein bat kartay hain</i>	Parents among themselves= H	Family domain / Changing Marriage Patterns
330.	Mediator: <i>aap btayen?</i>		
331.	<i>P4: mankiyali zuban mein hi kartay thay</i>	M	
332.	Mediator: <i>aap btaen?</i>		
333.	<i>P5: yahi madri zuban mein</i>	M	
334.	<i>P6: yahi maadri zuban mein</i>		
335.	<i>P7: madri zuban mein</i>	M	
336.	<i>P8: hindko mein bat kartay hain</i>	H	
337.	<i>P9: madri zuban mein</i>	madri zuban =M	
338.	<i>P10: madri zuban mein hi bat kartay hain</i>		
339.	<i>Mediator: aap logo k jo walidan thay woh ap logo k sath kya zuban boltay thay? Sulman ap btaen?</i>	Parents to children	
340.	<i>P1: yahe madri zuban boltay thay</i>	M	
341.	Mediator: <i>aap btaen?</i>		
342.	<i>P2: madri zuban boltay hain</i>	M	
343.	<i>P3: hamesha maadri zuban mein hi hum say baat kartay hain</i>	Always M	
344.	<i>P4: abu maadri zuban boltay hain or ammi hindko boltay hain humaray sath</i>	Father =M Mother= H	
345.	Mediator: <i>waja kya hai?</i>		
346.	<i>P4: ami bahir say hain shadi bahir say hui hai na tabi</i>	Exogamic marriage	

347.	P5: <i>ami abu dono madri zuban hi boltay hain</i>	M	
348.	P6: <i>yahi madri zuban boltay hain</i>	M	
349.	P7: <i>madri zuban hi boltay hain</i>	M	
350.	P8: <i>maadri zuban hi boltay hain</i>	M	
351.	P9: <i>madr zuban hi</i>	M	
352.	P10: <i>dono madri zuban hi boltay hain</i>	M	
353.	Mediator: <i>acha yeh btaye bachay jo hain woh kon c zuban boltay hain? sulman ap btayen?</i>	Children to parents	
354.	P1: <i>bachay walidan say madri zuban hi boltay hain</i>	M	
355.	P2: <i>madri zuban hi</i>	M	
356.	P3: <i>ami say hindko boltay hain abu say madri</i>	M	
357.	P4: <i>madri zuban hi</i>	M	
358.	P5: <i>madri zuban hi</i>	M	
359.	P6: <i>madri zuban hi</i>	M	
360.	P7: <i>madri zuban hi</i>	M	
361.	P8: <i>madri zuban hi</i>	M	
362.	P9: <i>abu say madri zuban mein ami say hindko mein</i>	Father = M Mother = H	
363.	P1: <i>madri zuban hi</i>	M	
364.	Mediator: <i>acha yeh btayen bachay aapas mein kya zuban boltay hain? Sulman ap btayen?</i>		
365.	P1: <i>apas mein madri zuban mein hi boltay hain</i>	Children among themselves	
366.	P2: <i>madri zuban mein hi</i>	M	
367.	P3: <i>madri zuban mein hi</i>	M	
368.	P4: <i>madri zuban mein hi</i>	M	
369.	P5: <i>madri zuban mein hi</i>	M	
370.	P6: <i>madr zuban mein hi</i>	M	
371.	P7: <i>madri zuban mein hi</i>	M	

372.	P8: <i>madri zuban mein hi</i>	M	
373.	P9: <i>madri zuban mein hi</i>	M	
374.	P10: <i>madri zuban mein hi</i>	M	
375.	Mediator: <i>acha yeh btao Dada dadi say kya boltay thay? Sulman tum btao?</i>	Children with paternal grandparents	
376.	P1: <i>madri zuban kabi kbar agr zarorat paray to hindko</i>	M	
377.	P2: <i>madri zuban mein hi</i>	M	
378.	P3: <i>madri zuban mein hi</i>	M	
379.	P4: <i>madri zuban mein hi</i>	M	
380.	P5: <i>madri zuban mein hi</i>	M	
381.	P6: <i>madri zuban mein hi</i>	M	
382.	P7: <i>madri zuban mein hi</i>	M	
383.	P8: <i>madri zuban mein hi</i>	M	
384.	P9: <i>madri zuban mein hi</i>	M	
385.	P10: <i>madri zuban mein hi</i>	M	
386.	Mediator: <i>acha jo nana nani hai un say kya boltay thay? Sulman ap btao</i>	Maternal grandparents	
387.	P1: <i>nana nani say nana to pehly hi fot ho gae thay naani say apni zuban mein agr zarort pare to hindko mein</i>	Used to speak = M	
388.	P2: <i>apni madri zuban boltay hain</i>	M	
389.	P3: <i>hindko</i>	H	
390.	P4: <i>madri zuban mein</i>	M	
391.	P5: <i>madri zuban mein</i>	M	
392.	P6: <i>madri zuban mein hi</i>	M	
393.	P7: <i>madri zuban mein hi</i>	M	
394.	P8: <i>hindko mein</i>	H	
395.	P9: <i>madri zuban mein hi</i>	M	
396.	P1: <i>madri zuban mein hi</i>	M	
397.	Mediator: <i>hindko mein kiun kartay thay?</i>	H	



398.	P8: <i>kiun k nana nani bahir say thi tabi</i>	Paternal grandparents are not from Tarawaras	
399.	Mediator: <i>acha yeh btaen ap ki jo phupiyan hain or chacha kis zuban mein baat kartay hain?</i>	Paternal aunts uncles	
400.	P1: <i>madri zuban mein</i>	M	
401.	P2: <i>madri zuban mein hi</i>	M	
402.	P3: <i>madri zuban mein hi</i>	M	
403.	P4: <i>madri zuban mein hi</i>	M	
404.	P5: <i>apni zuban mein</i>	M	
405.	P6: <i>madri zuban mein hi</i>	M	
406.	P7: <i>madri zuban mein hi</i>	M	
407.	P8: <i>madri zuban mein hi</i>	M	
408.	P9: <i>apni zuban mein</i>	M	
409.	P10: <i>madri zuban mein hi</i>		
410.	Mediator: <i>acha khala or mamu say?</i>	Maternal aunts and uncles	
411.	P1: <i>apni zuban mein</i>	M	
412.	P2: <i>apni zuban mein</i>	M	
413.	P3: <i>hindko mein</i>	H	
414.	P4: <i>madri zuban mein hi</i>	M	
415.	P5: <i>madri zuban mein hi</i>	M	
416.	P6: <i>madri zuban mein hi</i>	M	
417.	P7: <i>madri zuban mein hi</i>	M	
418.	P8: <i>hindko mein</i>	H	
419.	P9: <i>madri zuban mein hi</i>	M	
420.	P10: <i>madri zuban mein hi</i>	M	
421.	Mediator: <i>aap logo ka kya khayal hai k iss zuban ko primary schools mein hona chahiye aap log kya kehtay hain?</i>	Early education M literacy	Domain of Education
422.	P1: <i>han ji main to chahta hun k haroof-e-tehji mein ho kar taleem mein iss ko istemal karna chahiye</i>	Yes	
423.	P2: <i>agr possible ho to</i>	If possible, yes	

424.	P3: <i>behter hai bache apni madri zuban mein asasni say jaldi sekh jate hain</i>	Children will learn better.	
425.	P4: <i>honni chahiye</i>	Yes	
426.	P5: <i>dono hone chahiye parhane mein b or alphabate mein b</i>	Yes	
427.	P6: <i>honni chahiye</i>	Yes	
428.	P7: <i>honni chahiye</i>	Yes	
429.	P8: <i>honni chahiye</i>	Yes	
430.	P9: <i>honni chahiye</i>	Yes	
431.	P10: <i>honi chahiye kiun k bache jo madri zuban mein sikhtay hain woh kisy dosri zuban mein nahi sikhtay</i>	Yes, Because children do better if taught in mother tongue.	
432.	P2: <i>woh kehtay hain k kitaab ki shakal mein likhi jaae parhne mein bay shak na hon</i>		
433.	Mediator: <i>acha ye btayen yeh ap ki jo zuban hai yeh noukari mein aap ki madadkarti hai koi?</i>	Help in jobs	
434.	P1: <i>mere khyal mein to nahi hoti</i>	No	Changing attitude
435.	P2: <i>nahi hoti</i>	No	
436.	P3: <i>nahi kartay</i>	No	
437.	P4: <i>nahi kartay</i>	No	
438.	P5: <i>nahi kartay</i>	No	
439.	P6: <i>nahi kartay</i>	No	
440.	P7: <i>nahi kartay</i>	No	
441.	P8: <i>nahi kartay</i>	No	
442.	P9: <i>iss zuban ki koi pehchan hi nahi hai to</i>	No	
443.	P10: <i>madad ho sakti hai magar hum wahan tak puch nahi saktay</i>		
444.	Mediator: <i>aap jo zuban boltay hain iss ko bol kr aap log apnay kabeelay ki , kom ki rawayat ko zinda rakhtay hain?</i>	Can keep your tradition alive	
445.	P1: <i>hum to kehtay hain hum iss ko bol kar fakhar mehsoos kartay hain k yeh hamare abaou ajdad ki zuban thi or hamesha boli jati</i>	We feel proud to speak this language, this language of forefathers.	Name of the language, community and history of region

	<i>rahay</i>		
446.	P2: <i>agr hum log yeh boltay rahen to yeh qaim rahe gi</i>	It will only live if it is used.	
447.	P3: <i>agree karta hun</i>		
448.	P4: <i>dosra yeh k yeh munfarid zuban or yeh zinda rahe</i>	This is a unique language.	Positive attitude
449.	P5: <i>yahe bat hai</i>		
450.	P6: <i>munfarid zuban hai hamari pehchan hai or is pay hamein fakhar hai</i>	Feel proud It is our identity	
451.	P7: <i>yeh sahe hai</i>		
452.	P8: <i>yahe bat hai</i>		
453.	Mediator: <i>aap ko kya yeh nahi lagta k kabi hindko b to boltay hain aap kya ap ko hindko b yahe jaisi lagti hai jaisay yeh ap ki zuban hai?</i>		
454.	P1: <i>jahan</i>		
455.	P2: <i>han ji iak jaise lagti hain</i>		
456.	P3: <i>hamari zuban jo hum log bol rahay hain woh baro ka sarmaya hai hamare pas</i>	This is a legacy of our forefathers	
457.	Mediator: <i>buht buht shukariya ap logo ka</i>		

Focus group second generation females

FGD4

FGD4 code		
1. Mediator: <i>skool nae gai magr tarjama par sakti hai</i>	Have Quranic literacy	Education/ Gender
2. P1: <i>kia keren sakool jane ki ajazzat nae thi, us wakat sakool the hi nae</i>	U/H/M	Multilingual
3. Mediator: <i>Skool gayo tusan</i>		Illiteracy / Domain of Education/ Gender
4. All: <i>Nae</i> 5. <i>Ijazzat nae</i>	Not allowed to attend schol	

6. Mediator: <i>Tusan na naan ki eh</i>	H/M	Multilingual and bilingual patterns
7. P2: <i>Fatima</i>	literate in Urdu-	
8. Mediator: <i>Umar kitne ae tusan di</i>		
9. P1: <i>Umar hai koi panjii tii ,</i>	H/M	Multilingual and bilingual patterns
10. Mediator: <i>Tusan ni kitni aa</i>		
11. P 3: <i>Umar chali saal</i>	H/M	Age /Bilingual
12. Mediator: <i>Apna naan daso</i>		
13. P4: <i>Asiaya</i>	H/M	Multilingual and bilingual patterns
14. Mediator: <i>umar</i>	H/M	
15. P5: <i>Bais saal</i>		
16. Mediator: <i>Tusan na naa ki eh</i>		
17. P6: <i>Nisa</i>		
18. Mediator: <i>Umar kitni ae</i>		
19. P7: <i>Umar hai koi panji tii saal</i>	H/M	
20. P8: <i>Asan na tahira Umar chalee saal</i>		
21. Mediator: <i>Apna naam daso ji</i>		
22. <i>Fatima</i>		
23. Mediator: <i>Umar</i>		
24. P9: <i>Bees bais saal</i>	U/H/M	
25. Mediator: <i>tusan sarey Dana de rehn walle o</i>	Living in Dana	
26. P1: <i>ji</i>		
27. Mediator: <i>Tusan vi Dana rehde oh</i>		
28. P2: <i>Ji</i>		
29. Mediator: <i>ey daso sher kini dafa jandehon haftey ich</i>		
30. P3: <i>H ich dasan</i>		Mobility /Gender
31. Mediator: <i>Ji</i>		
32. P1: <i>oghi julne aan or kisa pasa nae julde, barah bazar julde aan</i>	Only go to Oghi bazaar , once a year or six months	Domain of Market

33.	Mediator: <i>Kitni dafa haftey ich</i>	infrequent mobility of women	
34.	P2: <i>Cha mino de bad ik dafa julne aan</i>	Six month	
35.	P3: <i>main vi cha mene bad nae saley bad juldi aan, ulti honn di gadi vich, nae akdi</i>	After a year	
36.	P3: <i>cha maheene bad chakar lagati honn</i>	one year or six months	
37.	P4: <i>Sala si baad</i>	Once a year	
38.	P5: <i>satan atan maheenio se bad</i>	After 7, 8 month	
39.	P6: <i>Tusan bazar oghi julne o</i>		Market
40.	Mediator: <i>Tusan naa ki ey</i>		
41.	P9: <i>Fatima Nisa</i>		
42.	P4: <i>Sukna naa eh</i>		
43.	P7: <i>Ke rehi hain asan naam hai</i>		
44.	Mediator: <i>Umar kitni hai</i>		
45.	<i>Oh si koi chali saal</i>		
46.	Mediator: <i>Tusan bazar oghi julne oh</i>		
47.	P4: <i>Do tarey dafa gaychney aan baji saal vich, bimaar huey aan te ghachne aan te do dafa ghachne aan</i>	Six months or a year	Market/ Mobility/ Family domain / Gender
48.	P3: <i>hafte ich ten a julde bibi kame n te karobar en asan kutha bande honnde aan,</i>	Rigor of household chores has bound women to this village	
49.	P6: <i>saal cha maheno baad kadey chakar lagda aah</i>	Once a year	
50.	Mediator: <i>Tusan sara charen bibiyan o dogayen vich kam karde hon na</i>	sustenance farming	
51.	P2: <i>Karde aan</i>	Work in fields	
52.	P3: <i>Har roz</i>	Every day	
53.	P4: <i>Ji har roz karde aan</i>		
54.	P4: <i>Kabi kabi karde aan, mall samb k</i>		
55.	P1: <i>Her roz tu nae karde na.</i>		
56.	Mediator: <i>Kiyun</i>		
57.	P1: <i>Ye kam hai na, jo gamdum honti hai na, jab tractor laga, gamdum late hai na, gamdum isi honti hai us main cha mahiney guzarte hain, peeche ja kar katey hain</i>	Wheat crops wheat needs less care	

58.	Mediator: <i>Godi shondi nae kardey</i>		
59.	P1: <i>Godi tu chali ki karte hain, aj kal godi k din hain, aj kal godi kar ke peechey se kaad dalni hai, apna hi kaam hai, wo karte hain</i>	corn field requires more care. These days we are hoeing crops and putting fertilizer in the crops, this is our own work	
60.	Mediator: <i>Ey gall daso jari tusan di zuban ae, jari tusan booldey oo, us da ke faida ae</i>		Benefits of speaking Mankiyali/ Positive attitude
61.	P5: <i>faida ki akhan ji</i>		
62.	P3: <i>Moch faida ae, moch lakh</i>	<i>Moch faida ae, moch lakh</i>	
63.	P4: <i>asan apni jari Parde di gal ae o kar akdey aan, mazmam koi aa jaye, asan api bah k gal karde aan us de samney bay k gal karde aan te is kiri samji aadi ae, ye ki gal kardi ae aisan ki moch faida eh</i>	<i>Parde di gal</i> Secret code	
64.	Background noises to children ( <i>julo tam hon giya.....</i> )	Speak H with children	Intergenerational Transmission /
65.	P2: <i>Moch faida eh, idar katal honya si, udar pareh daro polis muklook ai, merah barah</i>		Benefits of speaking Mankiyali
66.	P1: <i>jo raat ko aai thi na aurat, jo main ap ko batya tha jis ki dori shadi hui hai, us ke abu ne, walid saab ne, us ka hi daywar mara tha, us ke walid saab jidar us ki shadi hui thi agah ik larka hai idar aya is ke walid saab ko maren, us ke walid saab ne us ki gaarden kat de, foji admi ha wo larka</i>		
67.	Mediator: <i>Kiyon</i>		
68.	P1: <i>Wese shadi ki un ka jagrah fasad hon gay,</i>		
69.	Mediator: <i>Phir kia hua</i>		
70.	P3: <i>Police thanedar aya, ana k marey barao ki gharde assay, mara barah akhiyan tu motaj eh, us ko gharde assay, sara tabrey ko band ke gharde assay, o fir ey kita marey barao ana ke apni farsi, apniya gallen je shonro kitiyan te unna tanedaren te polisan akhya aasan na tusan ko qaad kardey aan na bande aan, tusan galliyan na kado, tu aasan bidya karo</i>	Deafening uproar in Mankiyali police left very soon and did not show up again in a murder case	
71.	Mediator: <i>tusan jado apni gall kiti te thanedar paresan hon gaya Or ki fada eh</i>		
72.	<i>Ye kon ne</i>		
73.	P5: <i>Baro biya ke andi eh</i>	‘women from outside’	
74.	Mediator: <i>Parde di gallen</i>		

75.	P5: <i>Han</i>		
76.	P6: <i>Asan jey kuj tudan khakhan, apni parji kol ja k gallian kadan, tud ki koi gibat tu koi gall samj nae aandi. Asan jayreh bathe aan gal kar k nakal jasan</i>	they could discuss anything <i>Parde di gal</i> ‘secret’ right in front of me without letting me know anything	
77.	P3: <i>Tu je eh zuban sikh sakti te itna bara feda ae, te koi aada ii nae, par nawab saab de wale ich vi, eh zuban kita ae, ey danao dak ke lok</i>	a linguist was invited to understand M in Amb state’s times	Benefits of speaking Mankiyali
78.	P5: <i>Tu eh gallen samj aadi ae, us di zuban asan gallen kar de aan te samj aandi eh,</i>		
79.	Mediator: <i>Eh jari bol rehe oo tusi</i>		
80.	P3: <i>nan a us di zuban, H nae</i>	<i>us di zuban</i>	Name of the language
81.	P4: <i>eh jari zuban eh sokalli jai eh</i>		
82.	M: <i>aur ki faida tusan nu disdae</i>		
83. 84.	<i>Moch faida apne fonay te garey barey di gall kar akh de aan Eh gal samj nae aandi, ma koi tii putar di gal tere naal Karen, riste naatey di Karen, mao piio di gal tere naal Karen, es kaata baada mere naal karde te us nu samj na asi, apnrey gar wallen de naal ki lagi hui ae</i>	Our daughters married outside community can speak to us without any fear of being understood	Benefits of speaking Mankiyali
85.	Mediator: <i>Sasural ki te pata chal janda aae</i>		
86.	P4: <i>iia jay fada ne</i>	These are the benefits.	
87.	P5: <i>inne di her gal parde de asan kar akde aan</i>		
88.	P4 : <i>es jari kin gayi tudan pata lagi</i>		
89.	<i>Aur ki faida ey</i>		
90.	P2: <i>eh asan baro biya ke andi</i>	<i>baro biya ke andi</i>  ‘women from outside’	Changing Marriage patterns
91.	<i>Idar bathon</i>		
92.	Mediator: <i>Parde da kam eh</i>		
93.	P1: <i>Ye koi baaten nae karti hai, ye sirf banso ka kam karti hai</i>	Speak H+U	
94.	P: <i>Main apni manjen sambdi aan mall sambdi aan, kaam waghara waghare kardi aan</i>	Look after cattle	
95.	Mediator: <i>jis walle tusi jamat parde oo namaz parde oo, dua kis zuban vich kar de oo</i>		Domain of Religion  Name of language

96.	P2: <i>Dua H vich</i>	<i>Dua H</i>	
97.	P3: <i>Dua kidar H</i>		
98.	P4: <i>Aprin zuban ich</i>	M	
99.	<i>Ye chont ke reh hai hum dua H main karte hain</i>	<i>Aprin zuban ich</i>	
100.	<i>Aprin Zuban ich</i>	<i>Aprin Zuban ich</i>	
101.	Mediator: <i>Her adami ki dua apni zuban main honti hai</i>		
102.	P9: <i>jo H karte hain na wo H main dua karte hain, jo apni zuban karte hain wo apni main</i>	H speaking: H M speaking: M	
103.	M: <i>tusan nimaz patdey oo</i>		
104.	P5: <i>Hain ji</i>		
105.	Mediator: <i>Dua kis zuban ich karde hon</i>	<i>Dua H</i>	
106.	P5: <i>Dua vi H ich karde aan</i>		
107.	P6: <i>Dua apni zuban ich</i>	M	
108.	Mediator: <i>masjid chara alan honnda eh kadi kadi us vich molvi saab k eke akhde</i>	Announcement	
109.	P1: <i>Urdu main alan karde hain</i>	Urdu	
110.	P2: <i>Mukhlook sundi us di gallen ne samjdi</i>	Because others do not understand our language.	
111.	Mediator: <i>Apni masid ich</i>		
112.	P3: <i>Eh H ich karde</i>	H	
113.	P9: <i>Urdu main</i>	Urdu	
114.	P1: <i>Humri zuban main alan honta hi nae hai</i>	<i>Humri zuban main alan honta hi nae hai</i>	
115.	Mediator: <i>Molvi saab kuch tablig karte hain ap se</i>		
116.	P2: <i>Kuch nae karna us da molvi</i>	Our <i>Movli</i> does not do anything.	
117.	<i>Nimaz pari salam hua jula apni majhi ki sambalda us da molvi</i>	<i>Molvi saab</i> more interested in his buffalos	
118.	<i>Is da abu hai na</i>		
119.	Mediator: <i>aurten de naal, koi</i>		
120.	P2: <i>Na na, masiyan samjadiyan, jo bayan dandiyan iyan kam karna eh, naki da kam eh, amam masjid vich samjanden, us da</i>	Women from outside village come for preaching. Our	



	<i>abu maryam da is da dil nae lagda masid vich</i>	<i>Molvi</i> doesn't take interest in the mosque.	
121.	Mediator: <i>Gar ich keri zuban bolde hon</i>		
122.	P3: <i>Ye hi apni zuban bolde aan</i>	<i>apni zuban</i>	Family domain
123.	Mediator: <i>Bacheyan de naal</i>		
124.	P2: <i>Bacheyan de naal bi ye hi</i>	To children= M	
125.	Mediator: <i>Tusan di jari nani si oo keri zuban boldi si</i>		
126.	P2: <i>nani bi ye hi zuban boldi si</i>	Paternal Grandmother =M	
127.	<i>ye hi zuban ae</i>		
128.	P3: <i>khandan sara iko hai te zuban bi ye hi</i>		
129.	<i>koi baro mehman aaye te us de naal H bolde aan</i>	Visitors=H	
130.	P4: <i>apren zuban bolde aan</i>	M	
131.	P5: <i>us te ye hi zuban bolde aan</i>	M	
132.	P6: <i>madri</i>	M	
133.	Mediator: <i>Chariyan shahiyen honndiyan unna naal keri zuban bolde hon</i>		Friendship
134.	P4: <i>Inna naal vi aa hi bolde aan, baro aaiyan te inna naal Hindko boldey aan, jey apne giran tu honn te inna na eh hi bolde aan</i>	From village=M Outside Dana= H	
135.	Mediator: <i>apni shahilyan se kia zuban bolti hon</i>		
136.	P3: H	H	
137.	P7: <i>H walli shahilyan honn te H kar de ey,</i>	Friend with H mothers =H	
138.	P1: <i>Idar ki ke sath bi H bolti hon</i>		
139.	Mediator: <i>Tahira jan tum apni shahilyan ke sath kon si zuban boti hon</i>		
140.	P2: <i>Gaon di honiyan te apni zuban doro aaiyan te H</i>	From village =M Outside Dana= H	
141.	Mediator: <i>Khat kitmah likh lenda oo</i>		Written communication
142.	P1: <i>Main likh sakti honn</i>	Can write	
143.	P2: <i>Skool skool parya nae</i>	Not attended school	Domain of education
144.	<i>Baji es ne apni marzi ki hai, humare purey gaon is ne apni marzi</i>	<i>apni marzi ki</i>	Marriage patterns

	<i>ki hai</i>		
145.	P9: <i>In ki koi taleem karen in ko baten ye jo humre walden hain na, larkian se nae pochate in pe zabardest karte hain</i>	Forced first cousin marriages	
146.	P3: <i>Us de log agr bochan lage te</i>		
147.	P4: <i>Us di jari qoom nae, saleem tudan dasya hon si, ke Qoom ey</i>		
148.	P5: <i>Makiyali qoom eh, larki khafa ha larka khafa honye, inna bus shadi karni ey,</i>	Parents-centric	Marriage patterns
149.	P6: <i>ma pe khade ne us di marzi eh tusi apni kiyun karo</i>		
150.	P3: <i>asi sari zindagi parsani ich guzari</i>	remained unhappy all my life	
151.	P2: <i>ey doen mari ma kariyan</i>		
152.	P9: <i>dil ka tu inko nae patta</i>	They do not understand love.	
153.	Mediator: <i>Qoom keri ey tuhadi</i>		Name of community
154.	P7: <i>Tarawareh</i>	Tarawareh	

## Third generation females I

FGD5code	Basic themes	Organized themes
1. Mediator: <i>Tehmina btao tum nay kitni classes parhi hain</i>		Domain of Education / Gender /Multilingual and bilingual patter
2. P4: <i>Baji taleem buhat ziyada ki hai aap ko btani kiyun hai?</i>	Joking  I am highly educated.	
3. Mediator: <i>Btao na</i>		
4. P4: <i>5<sup>th</sup> tak</i>	Attended 5 years of primary schonol.	
5. Mediator: <i>aap nay</i>		
6. P1: <i>5<sup>th</sup> tak</i>	5 <sup>th</sup>	
7. Mediator: <i>aap nay</i>		
8. P2: <i>8<sup>th</sup> tak</i>	8 <sup>th</sup>	
9. Mediator: <i>Tum nay</i>		
10. Mediator: <i>Aaap nay</i>		
11. P5: <i>5<sup>th</sup> tak sub nay aik jitna parha hai hum nay</i>	5 <sup>th</sup>	

12.	P1: <i>larko ko parahti hain larkiyan bechari bethi rehti hai</i>	Boys are sent to school and college, girls are not	Gender
13.	Mediator: <i>larkiyan ko bhi parhana chahye na</i>		
14.	Mediator: <i>tum log game kheltay ho aapas Mein? Koi khel kheltay ho?</i>	Any sport or entertainment	Friendship domain
15.	P3: <i>hamein time hi nahi hota khailnay ka</i>	we don't have time for games	
16.	Mediator: <i>aap sari sahelian ho?</i>	Friends from the village	
17.	P1:P2: P3: P4: <i>je han</i>		
18.	Mediator: <i>Acha sub say paki saheely kon hai in dono Mein say?</i>		
19.	P1: P2: <i>hum dono hain</i>		
20.	Mediator: <i>tumhari paki sahely kon hai?</i>		
21.	P3: <i>woh nahi ai woh ghar mein hai</i>		
22.	Mediator: <i>jub sahelioo say miltay ho to kaisi baatayn karti ho? Khelty ho jub</i>	Topic of discussion among the friends	Gender
23.	P1: <i>nahi baji bus aapas mein baatain kartay hain</i>	Chitchat	
24.	Mediator: <i>kaisi baatain matlb?</i>		
25.	P1: <i>masln kaisi ho aap? Kya kiya itne din tak aap kahan thi is tarah ki baatayn kartay hain na</i>	What chores have you been doing  Where have you been	Gender / mobility
26.	Mediator: <i>pata main kya kar rahay hon Mujhay pta laga tha aap log jo zuban boltay ho bari achi methi achi bri mukhtalef puri dunya mein sirf aap kay gaauno mein boli jati hai daikho Main dhonondtay dhonondtay aap say milnay aa gai</i>		
27.	Mediator: <i>Acha btao mujay aasma apni umar bta do?</i>	Age	Third generation/ age
28.	Asma: <i>18 saal</i>	18	
29.	Mediator: <i>Us kay bad kon btaae ga? Sameena aap bta do?</i>		
30.	Samina: <i>16 saal</i>	16	
31.	Mediator: <i>Mumtaz ki?</i>		
32.	Mumtaz: <i>19 saal</i>	19	
33.	Mediator: <i>tumhari beta? Sartaj nam hai na tmara?</i>		
34.	Sartaj: <i>18 saal je han</i>	18	

35.	Mediator: <i>Khadeeja kitnay saal ki hai?</i>		
36.	Khadeeja: <i>15 saal ki</i>	15	
37.	Mediator: <i>Zainab aap kitnay saal ki ho?</i>		
38.	Zainab: <i>Bus 13 saal ki</i>	13	
39.	Mediator: <i>acha ye btao aap log aapnay Gaaun say bahir kitnay dino baad jatay ho?</i>		Mobility / Gender / Domain of Market/ Domain of Education
40.	P1: <i>bus chalay jaatay hain saal mein aik bar</i>	Once a year	
41.	P2: <i>nahi kabi maheenay mein das din mein</i>	Once a month or after 10 days	
42.	Mediator: <i>aap kitnay din baad jaatay ho?</i>		
43.	P3: <i>Main to saal kay bad aik dafa</i>	Once a year	
44.	Mediator: <i>aap beta?</i>		
45.	P4: <i>saal mein aik baar jaatay hain</i>	Once a year	
46.	Mediator: <i>aap btao?</i>		
47.	P5: <i>Main to mahinay mein aik baar lazmi jati hon</i>	Once a month	
48.	Mediator: <i>Jo Main bat kahon gi khud say btana hai theek hai</i>		
49.	P6: <i>Main abi mahinay mein 2 baar gae hon waisay 4 ya 5 mahinay mein aik baar chakar lga leti hon</i>	After 4 / 5 months	
50.	Mediator: <i>kis liye jati hain aap?</i>		
51.	P6: <i>Main to bus shonpping karne, kaapray lainay ya koi bimar ho to,</i>	Shopping Buying clothes Or if someone isn't well	
52.	Mediator: <i>tum btao choti? Zainab aap</i>		
53.	Zanib: <i>Main sirf school jati hon roz ya kabhi nananani kay jati hon</i>	Goes to school Every day or sometimes visit my paternal parents	
54.	Mediator: <i>aap logo mein sirf Zainab school jati hai bus?</i>	Only Zaineb goes to school	
55.	<i>Je han</i>		
56.	Mediator: <i>Zainab aap rozana kaisay school jati ho?</i>		
57.	P5: <i>Yeh roz school nahi jati iss ka wahan dil nahi lagta hai</i>	Don't go to school everyday	

	I don't like schonol.	
58. Mediator: <i>zainab kaisay school jati ho rozana?</i>		
59. P2: P3: <i>hindko wich gal karo</i>		
60. Mediator: <i>hindko? Kis tarah jani aay tu school? Pedal julne aay kay gaddi wich julni aay?</i>		
61. P2: <i>pedal juldi aay , is de zuban bnd hon gae aay hahaha</i>	Walks to schonol	
62. P3: <i>Yeh ziyada baatayn nahi karti hai</i>		
63. Mediator: <i>acha aap btao?</i>		
64. P1: <i>bus ghar pay he thi time nahi hota hai Gaaun bhi nahi jaatay kadr bhi nahi jaatay bemar ho jaatay hai</i>	Don't visit anywhere unless someone is ill.	
65. Mediator: <i>or?</i>		
66. P2: <i>koi kam ho jaatay hain warna nahi jaatay hain</i>	Visit outside village in case of urgency	
67. Mediator: <i>acha sari larkiyan bemari ki waja say jati hain or kam kay liye?</i>		
68. P4: <i>han bus dawai lay kay aa jate hain rat ko nahi rukte wahan</i>	For medicine	
69. Mediator: <i>kahan kahan jaatay ho?</i>	Places	
70. P1: <i>Oghi Mansehra , swat Bandi Bazaar,</i>	Oghi, Mansehra , Swat	
71. 69. Mediator: <i>Oghi Mansehra , swat Bandi Bazaar mein kia zuban boltay hon</i>		
72. <i>Hindko baji</i>	Oghi, Mansehra H	
73. P3: <i>Yeh Abbotabad bhi jaatay hain P4: dono ramzan mein jaatay hum dono eido ki shonpping wahan se kartay hain</i>	Abbotabad	
74. Mediator: <i>Ziyada kahan pay jaatay ho? ya Abbotabad?</i>		
75. Mediator: <i>Abbotabad kia zuban boltay ho</i>		
76. P3: <i>Urdu, Abbotabad woh daikha hai aap nay kabhi?</i>	U =Abbotabad	
77. Mediator: <i>acha Abbotabad mein aisa kya khas hai?</i>		
78. P4: <i>bus woh acha hai wahan sub theek miltay hain</i>	Best quality stuff available in Abbotabad	
79. Mediator: <i>acha aap logo ko jewellery pasand hai Main aap logo kay liye laon gi wahan say agli dafa aaon gi sub kay liye gift lay kar aaun gi.</i>		
80. P1: <i>nahi Baji</i>		
81. P2: <i>acha aap kub ao gi?</i>		

82.	Mediator: <i>5 ya 6 din kay bad</i>		
83.	Mediator: <i>acha Yeh btao tum mahinay baad jati ho saal baad?</i>		
84.	P3: <i>han or aik baar Main 4 saal kay baad bhi gae thi</i>	Last time, I visited outside village after 4 years	
85.	Mediator: <i>acha Main jis tarah sawal kar rahe hon jaise jaise aap ko samajh aay waise btana jaise iss nay btaya aik 4 saal k bad gae hai Yeh</i>		
86.	P2: <i>han kabhi aisay ho jata hai na kabhi mahinay mein 2 baar chalay jaatay hain kabhi saal mein ik bar jaatay hain kya pata lagta hai kabhi 6 maheno kay baad aik chakar laga letay hain</i>	Sometime twice a month, sometimes once a year	
87.	Mediator: <i>acha Yeh btao kay kitnay bache khaiton mein apni ami kay sath kam kartay hain?</i>	Work in fields Everyone except one =P2	
88.	P1: <i>is kay elawa sub kam karwate hain ami Yeh kam nahi karne deti</i>		
89.	P2: <i>ami kehti hain kay aap akely ho na tabhi khaito mein na jao</i>	Only daughter	
90.	Mediator: <i>aap ladly ho?</i>		
91.	P2: <i>je han</i>		
92.	Mediator: <i>tabhi ladly hon na</i>		
93.	Mediator: <i>aap kitnay behnayn ho?</i>		
94.	P3: <i>hum behnayn he hain</i>		
95.	Mediator: <i>acha Yeh btao jo zuban tumhari ami bolti hai woh tumhari madri yahe zuban hai?</i>		Family domain / Multilingual and bilingual patterns
96.	P1: <i>je han yahe zuban hai</i>	M	
97.	Mediator: <i>ami ki bhi yahe zuban hai</i>		
98.	P1: <i>je han</i>	M	
99.	Mediator: <i>aap btao?</i>		
100.	P2: <i>yahe madri bolti hai sub yahe ghar mein bolti hain</i>	M	
101.	Mediator: <i>aap bataana?</i>		
102.	P3: <i>je yahe zuban hai ami bhi yahe zuban bolti hai</i>	M	
103.	Mediator: <i>aap batao?</i>		
104.	P4: <i>Ami yahe bolti hai</i>	M	

105. Mediator: <i>aap kon si boltay ho?</i>		
106. <i>Yahe zaban hai hamaari ami bhi yahe bolti hain</i>	M	
107. Mediator: <i>Zainab aap btaao ?</i>		
108. <i>Zainab: je yahe boltay hain</i>	M	
109. Mediator: <i>acha Yeh btao kay Yeh zuban tum har waqt boltay ho? Ya kabhi kabhi</i>		
110. P1: <i>ghar mein to yahe zuban chalti hai koi aa jata hai to urdu wagaira hindko bol letay hain</i>	M Guests= U/H	
111. Mediator: <i>iss kay elava, hindko ghar mein nahi boltay?</i>		
112. P2: <i>Apni zuban boltay hain aapas mein, hindko bhi bol letay hain or agr aas pas gaauon ka koi aa jaay to us kay sath hindko bol lay to hai</i>	M/H  Some guest from neighboring villages=H	
113. Mediator: <i>acha tum apni best saheli kay sath kon si zuban boltay ho?</i>		Friendship domain/ Multilingual and bilingual patterns
114. P3: <i>Hindko</i>	H	
115. Mediator: <i>hindko karti hon is kay sath</i>		
116. Mediator: <i>tum kya karti hon?</i>		
117. P4: <i>Main apni madri zuban boltay ho</i>	<i>madri zuban=</i> M	
118. Mediator: <i>saheliyoo kay sath?</i>		
119. P4: <i>saheliyoo kay sath apni zuban kabhi hindko kay kar letay hai aapas mein</i>	M+H	
120. Mediator: <i>aap?</i>		
121. P5: <i>hum apni zuban he boltay hain Yeh jo madri zuban hai hamari</i>	M	
122. Mediator: <i>hindko nahi boltay yaap?</i>		
123. P5: <i>Hindko bhi karti hai apni saheliyoo kay sath</i>	H	
124. Mediator: <i>acha Yeh btaen</i>		
125. P1: <i>Abbotabad mein hum urdu boltay hai idhar yahe zuban chalti hai na kabhi kbar hindko bol letay hain bus</i>	Abbotabad =urdu	Mobility
126. Mediator: <i>aap ki jo nana nani, dada dadi hai un kay sath kon si zuban boltay hain?</i>	Grandmother	
127. P1: <i>yahi zuban boltay hain</i>	M	

128. P2: <i>yahe madri zuban boltay hain wo</i>	M	
129. P3: <i>yahe hamaari zuban</i>	M	
130. P1: <i>aap ko hamaari zuban samajh ati hai?</i>		
131. Mediator: <i>thori thori kore larki ko kehtay hon jaran admi ko kehtay hon</i>		
132. Mediator: <i>ach Yeh btao jub tumhein gussa aay buhat ziyada?</i>	Language of expletives	
133. P2: <i>pani pe letay hain</i>		
134. Mediator: <i>nahi kisi ko gali dene ka dil karay? To kya galiyan apni zuban mein daitay ho ya Hindko mein?</i>		
135. P2: <i>nahi nahi apni zuban mein daitay hain</i> P3: <i>apni zuban mein</i>	Not in M	
136. P3: <i>apni zuban mein</i>		
137. P4: <i>yahan apni madri zuban chalti hai na to sub wahi istamal kartay hain</i>	<i>apni madri zuban=M</i>	Multilingual and bilingual patterns
138. P5: <i>acha ziyada tar to gali nahi daitay hain kabhi kbaar day daitay hain buri hai na is liye</i>		
139. Mediator: <i>han gali daina buri baat hai na</i>		
140. Mediator: <i>acha Yeh btao aap log ghar mein pashtoo koi bhi nahi bolta ghar mein?</i>	P in family	
141. P5: <i>han hum main bolti hon</i>	Yes	
142. Mediator: <i>acha Urdu sub ko ati hai?</i>	Can speak Urdu	
143. P1:P2:P3: P4: <i>han</i>	Yes	
144. Mediator: <i>hindko?</i>	Can speak Urdu	
145. P1:P2:P3: P4: <i>han</i>	Yes	
146. Mediator: <i>acha English ka koi lafz samajh mein ata hai?</i>	English	
147. P1: <i>thori si samajh aa jati hai inn ko aati hai cat cat Main na billy</i>	Very few words	
148. P2: <i>how are u? iss tarah ki ati hai, are you fine? What is your name?</i>		
149. Mediator: <i>acha Yeh btao jub molvi sahb masjid mein elaan kartay hain to kis zuban mein kartay hain?</i>	Announcement in mosque	Domain of Religion  Multilingual and bilingual patterns
150. P1:P2: <i>Hindko mein</i>	H	
151. P3: P4: <i>Urdu mein dono mein</i>	H+U	



152. P5: <i>kabhi Pashto mein kabhi Urdu mein</i>		
153. Mediator: <i>Pashtoo mein bhi kartay hain?</i>	P	
154. P1: P2: <i>Je nahi</i>	No	
155. Mediator: <i>Hindko mein bhi kartay hain?</i>		
156. P2: <i>nahi Urdu mein kabhi koi buzrag hon to woh hindko mein kartay hain</i>	Young ones make announcements in:U  Older ones: H	
157. Mediator: <i>acha dua kis zuban mein kartay ho?</i>	<i>Dua</i>	
158. P2: <i>apni zuban mein</i>	M	
159. P3: <i>hindko mein</i>	H	
160. Mediator: <i>namaz parhtay ho? Us kay bad duaa mangtay ho?</i>		
161. P1: P2: P3: <i>je han</i>		
162. Mediator: <i>kis zuban mein?</i>	<i>Dua after Nimaz</i>	
163. P1: <i>apni zuban mein</i>	M	
164. Mediator: <i>koi Hindko mein karta hai duaa?</i>	H	
165. P2: <i>nahi ziyada apni zuban mein he kartay hain</i>	M	
166. Mediator: <i>tum Khadeeja</i>		
167. P5: <i>hum apni zuban he mein kartay hain duaa</i>	M	
168. Mediator: <i>acha aap mein say kitno ko Pashtu ati hai? btaen Mujhay</i>	Understand P	
169. P1: <i>nahi</i>	No	
170. P2: <i>thory thory is tarah baatayn samajh aati hain bol nahi sakti</i>	Little	
171. P3: <i>Main waapis jawab nahi day sakti pashtoo men</i>	Little	
172. P4: <i>aik do lafz speak in pashtoo ...</i>	Some words	
173. Mediator: <i>Mujhay Yeh btao tum mein say kisay ko sms karna ata hai?</i>	Written communication  Text message	
174. P2: <i>Mujhay ata hai</i>		
175. Mediator: <i>kis zuban mein kartay ho?</i>		
176. P4: <i>Urdu mein</i>	U	
177. Mediator: <i>tum?</i>		

178.	P1: <i>Urdu mein kabhi English mein English mein koi koi lafz bus</i>	English+	
179.	Mediator: <i>acha Yeh btao tum nay khat likha hai kabhi?</i>		
180.	P1: P2: P3: <i>je han</i>		
181.	Mediator: <i>kis zuban mein likhtay ho?</i>		
182.	P1: P2: P3: <i>Urdu mein</i>	U	
183.	Mediator: <i>khat kis ko likhtay ho?</i>	Letter	
184.	P1: <i>Chacha ko mamu ko Bhai ko</i>	To maternal and paternal uncles / brother	
185.	P2: <i>dosto ko</i>	Friends	
186.	Mediator: <i>kaisay likhtay ho dosry shehar mein?</i>		
187.	P3: <i>Nahi nahi aise jaise khat mein pata wagaira likhtay hain aisay agar baijay to gaaun ka nam bhi likhtay hain</i>		
188.	Mediator: <i>kis zuban mein?</i>		
189.	P3: <i>Urdu mein</i>	U	
190.	Mediator: <i>sms bhi urdu zuban mein kartay ho?</i>	Text message	
191.	P1: P2: P3: <i>je han</i>		
192.	Mediator: <i>sms english mein bhi kartay hain</i>	English (Roman)	
193.	Mediator: <i>woh jo roman hota hai urdu mein</i>		
194.	P4: <i>je han urdu ki tarah likhtay hain</i>		
195.	Mediator: <i>uss ko roman kehtay hain achaa</i>		
196.	Mediator: <i>bank wagaira jaatay ho aap log ? kabhi gae ho bank</i>		
197.	P1: <i>nahi</i>		
198.	P2: <i>nam suna hai lekin kabhi gae nahi hai dekha nahi hai ankhone say</i>	No idea what bank is	
199.	Mediator: <i>dukan wagaira mein jaatay ho aap log?</i>	Shop	Domain of Market
200.	P3: P4: <i>kabhi kabhi jaatay hain</i>		
201.	Mediator: <i>kis kism ka soda lainay jaatay ho</i>		
202.	P2: <i>woh shopping wagaira kay liye jaatay hain na dukan pay</i>	Shopping	
203.	P3: <i>woh latefe wagaira ki kitab lainay ....</i>		
204.	Mediator: <i>aap ki zuban mein latifay nahi thi?</i>		

205.	P1: <i>apni zuban mein hai to sahee</i>		
206.	Mediator: <i>acha jub school mein thi to kon si zuban ziyada chalti thi?</i>		Domain of Education
207.	P1: <i>urdu ki</i>	U	
208.	P2: <i>Dosto k sath urdu</i>	Friends in school=U	
209.	P3: <i>hindko bhi boltay hain kabhi kabhi</i>	Friends in school=H	
210.	Mediator: <i>acha tumhein lagta hai tumhari zuban mein sari bat karna bari aram say kar leta hai?</i>		
211.	P1: <i>han</i>		
212.	Mediator: <i>hindko mein bhi aisay aram say bat kar leti hon tum aram say?</i>		
213.	P5: <i>hindko to asan hai kar letay hain</i>	Proficient in H	
214.	P4: <i>hindko mein bhi aisay kartay hain jase apni zuban hai</i>	H+M	
215.	Mediator: <i>aap btao aap ko hindko kaisi lagti hai?</i>		
216.	P1: <i>ache lagti hai</i>	Like H	Attitude
217.	Mediator: <i>apni zuban achi lagti hai buri lagty hai?</i>		
218.	P1: <i>Mujhay to buri lagti hai apni zuban</i>	I hate M	Changing Attitude of the community / Age
219.	Mediator: <i>kiun buri lagti hai?</i>		
220.	P1: <i>Mujhay Yeh pasand nahi hai</i>	I don't like M	
221.	P2: <i>Yeh pagal hai hamaari zuban buhat achi hai</i>		
222.	Mediator: <i>tumhein kaisi lagti hai?</i>		
223.	P3: <i>Mujhay to buhat pasand hai apni zuban</i>	I like M	
224.	Mediator: <i>acha tumhein nahi pasand apni zuban</i>		
225.	P1: <i>nahi pasand hai</i>		
226.	Mediator: <i>abi to keh rahay thay kay pasand nahi hai</i>		
227.	P2: <i>Yeh pagal hai</i>		
228.	Mediator: <i>acha apni zuban nahi pasand to kon si zuban pasand hai</i>	Which language do you like	Changing Attitude of the community
229.	P1: <i>urdu</i>	U	
230.	P2: <i>urdu</i>	U	

231. P3: <i>urdu</i>	U	
232. Mediator: <i>hindko nahi pasand</i>		
233. P3: <i>hindko bhi pasand hai</i>	H	
234. P4: <i>Mujhay to apni zuban or pashtoo pasand hai</i>	M+P	
235. P5: <i>Hindko</i>	H	
236. Mediator: <i>tum btao</i>		
237. P6: <i>Apni or urdu</i>	M+U	
238. Mediator: <i>hindko nahi</i>		
239. P6: <i>Hindko kam ati hai Mujhay tabhi apni zuban bol lety hon</i>		
240. Mediator: <i>acha aap kay sare parosi aap ki zuban boltay hain ya koi or zuban boltay hain?</i>		Neighborhood domain  Multilingual and bilingual patterns
241. P1: <i>Hindko bi hai</i>	H+M	
242. Mediator: <i>mera matlb hai aap log aik he khandan kay hain na to aap apni zuban boltay hain?</i>		
243. P2: <i>nahi jo larkiyan bahir say shadi kar kay aati hain woh hindko bolti hain</i>	Speak H with Hindko speaking women married in Dana	Neighborhood domain / Changing Marriage patterns
244. Mediator: <i>aap logo mein say koi aisa nahi jis kay ami hindko zuban boltay hain ?hindko speaker hon?</i>		Family domain
245. Mediator: <i>aap ki sub ki ami aik zuban bolti hain?</i>	Mother's language	
246. P1: P2: P3: P4: <i>han sub madri zuban boltay hain</i>	madri zuban =M	
247. Mediator: <i>theek</i>		
248. P5: <i>humara aik he khandan hai</i>	We belong to one family	
249. Mediator: <i>acha Yeh btao aap kay ghar mein aap ki ami abu kon si zuban boltay hain?</i>		
250. P1:P2: P3: <i>madri zuban boltay hain</i>	With Parents= M	
251. P1: <i>waisay to aisay kehtay hain aap theek ho</i>		
252. P2: <i>hamaari zuban mein kuch aisay alfaz hain jo pashtoo wala nahi samajh skta</i>		
253. Mediator: <i>acha mazay ki bat btao jaisay larkay larkiyan mein jaisay bethi hon tum apni zuban mein bat karti ho kitnay faida hai Mujhay samajh nahi aay ga tum nay kya</i>		Domain of education/  Benefits of speaking

<i>bola</i>		Mankiyali
254. P1: <i>aik dafa hum paaper dainay gae to sub baatayn kar rahay thin hum nay apni zuban mein baat ki to un ko samajh he nahi aai hehehe</i>	advantage of this language in examination,	
255. P2: <i>hum apni zuban mein sawal ka jawab bta daitay hain teacher ata hai kehta hai Yeh aap kon si zuban boltay ho to us ko bhi samajh nahi ata woh kehta hai khamosh ho jao</i>	We helped each other during written exam. Teacher was confused and couldn't know anything.	
256. P3: <i>us ko bhi samajh nahi ati kay hum apni zuban mein aik doosray ko bol kar aapna paapr day kay a jaatay hain</i>	They didn't know that we used to help each other in solving test.	
257. P4: <i>han kafi jaghonn pay apni zuban boltay hain hum , hamaari zuban kafi mushkil hai</i>	We speak M	
258. Mediator: <i>aur kya faida hai jaisa kay mehman a gya</i>		
259. P5: <i>apni zuban boltay hain un ko samajh nahi ati jaldi karo jase</i>	It is not easily understood.	
260. Mediator: <i>aur kya faida hai</i>		
261. P1: <i>koi mehman aay na to hum kehtay hain kya pakaye to us ko pta nahi lagta kay kaisay baat kartay hain Yeh faida hota hai</i>	We can discuss our menu for guests right in front of them without letting them know anything.	
262. Mediator: <i>aur kuch btaayen na kya faida</i>		
263. P3: <i>kisay ka phone aaye to hum mehman bethi hain to hum ye bhi uss ko bta daitay hain kay falaan ka phone hai to sub ko pata nahi lagta</i>	Make a private phone call in front of guests	
264. Mediator: <i>larko nay to Mujhay ziyada faiday btaay hain woh cricket khelty waqt larai jagray wagaira mein bhi apni zuban istemal kartay hain</i>		
265. P1: <i>larko ka kya hai woh bahir gomtay phirtay hain hum to sara din ghar mein kam wagaira kartay hain</i>	Boys are always allowed to go outside and play, we are busy in household chores throughout the day.	Gender / mobility
266. P2: <i>bus hum nay jo btaya hai hum wahan he apni zuban ka istemal kartay hain</i>		
267. P3: <i>larkay bahir ziyada jaatay hain hum log itna bahir nahi jaatay</i>	Boys most go out but girls stay home.	
268. Mediator: <i>is ka kya nam hai</i>		
269. Mediator: <i>acha Yeh btao kay koi ganay shanay bhi hain tumhari zuban kay?</i>		
270. P1: <i>nahi</i>	No song in this language	Friendship domain
271. P2: <i>hindko mein hai</i>	H songs	

272.	Mediator: <i>acha aap log jo school mein jaatay thay wahan Yeh jo gojri zuban hai koi larki bolti thi?</i>	Gujari friends at school	
273.	P1: <i>han bolti thi wahan larkian</i>		
274.	Mediator: <i>woh aap ko smaj ati thi?</i>		
275.	P1: <i>samajh ati thi bol nahi skti thin</i>	Can understand cannot speak	
276.	Mediator: <i>un ko aap ki samajh ati thi?</i>		
277.	P2: <i>nahi un ko hamari zuban samajh nahi ati thi</i>		
278.	Mediator: <i>aap kehtay hain sub se achi zuban urdu hai ?</i>		Changing Attitude of the community
279.	P1: P2: <i>je han</i>	U is the best language	
280.	Mediator: <i>hindko nahi hai?</i>	H	
281.	P3: <i>nahi, Urdu</i>	U	
282.	Mediator: <i>aap aapnay abu kay sath kon si zuban boltay ho?</i>		Family domain
283.	P4: <i>Madri zuban</i>	With father= <i>Madri zuban</i> M	
284.	Mediator: <i>Ami kay sath?</i>		
285.	P5: <i>Madri zuban he.</i>	<i>Madri zuban</i> =M	
286.	Mediator: <i>Asiya aap ki ami hindko bolti hain?</i>		
287.	P1: <i>han</i>	Parents among themselves= H	
	Focus group third generation females 2		
	FGD6		
1.	Mediator: <i>(Akhtar) akhtari ap kitne saal ki hon</i>		
2.	P1: <i>15 saal</i>		
3.	Mediator: <i>akhtari ke ammi abu donno kon si zuban boltay han, in ki madri zuban kon si hai</i>		
4.	P1: <i>M,</i>	Tarawara Parents speak= M	Family domain /
5.	Mediator: <i>dono ki yehi zuban hai</i>		

6.	P1: <i>ji</i>		
7.	Mediator: <i>apas main kia ristedari hai</i>		
8.	<i>Mari ammi abu ki mamoo ki beti hai</i>		
9.	Mediator: <i>rozi ab tum abto</i>		
10.	P 2: <i>mera naam Rozi hai aur mari umar 15 saal hai, mere ammi aura bi dono H zuban boltay hain</i>		
11.	Mediator: <i>wese in ki madri zuban kia hai</i>	Father =M	
12.	P2: <i>abu ki M hai,</i>		
13.	Mediator: <i>aur ammi ki</i>		
14.	P2: H	Mother= H	
15.	Mediator: <i>ab ka kia naam hai</i>		
16.	P3: <i>Fadia</i>		
17.	Mediator: <i>umar kia kai</i>		
18.	P3: 13		
19.	Mediator: <i>ammi abu dono ki kia zuban hai</i>		
20.	P3:M	Parents =M	
21.	Mediator: <i>ap baten</i>		
22.	P3: <i>Nazia</i>		
23.	Mediator: <i>ammi abu dono ki kia zuban hai</i>		
24.	P3: M		
25.	Mediator: <i>Ap baten</i>	Parents= M	
26.	P4: <i>alila</i>		
27.	Mediator: <i>ammi abu dono apas main kia zuban boltay hain</i>		
28.	P4: <i>Pashtu , madiri zuban Abu M aur ammi Pashto</i>	Father = <i>madiri zuban</i> mother= P	Name of the language, community and history of region
29.	Mediator: <i>ap</i>		Family domain
30.	P5: <i>mere naam fagina hai,umar 16 saal ki hai, mere ammi abu dono M zuban boltay hain</i>	Parents =M	
31.	P5: <i>mere naam farzana hai, mere ammi abu dono M zuban boltay hain</i>	Parents =M	
32.	Mediator: <i>ap apnay ghar main kon si zuban boltay hon</i>		
33.	P1: M	Home language= M	

34.	Mediator: <i>Ammi abu se</i>		
35.	P1: <i>ji</i>		
36.	Mediator: <i>Naani se kia boltay hon</i>	Maternal grandmother= M	
37.	P1: <i>Naani se bi M</i>		
38.	Mediator: <i>Behen bhaiyon se kia boltay hon</i>		
39.	P1: <i>Behen bhaiyon se bi M boltay hain</i>	Siblings=M	
40.	Mediator: <i>Mankiyali kesi zuban hai, pasand hai</i>		Attitude
41.	P1: <i>ji hume tu pasand hai</i>	Like=M	
42.	Mediator: <i>Jab koi bolta hai tu acha lagta hai, tumhen</i>		
43.	P1: <i>ji achi lagti hai</i>		
44.	Mediator: <i>School main kia teacher urdu bolti thi</i>		
45.	P1: <i>ji</i>	School= M	Domain of Education
46.	Mediator: <i>Wo kese lagti hai</i>		
47.	P1: <i>wo bi achi lagti hai</i>		
48.	Mediator: <i>Wo ziyada achi lagti hai ya</i>	Likes Urdu more	
49.	P1: <i>Wo ziyada achi lagti</i>		
50.	Mediator: <i>Is se achi lagti hai</i>		
51.	P1: <i>nae</i>		
52.	Mediator: <i>Dil nahi karta k angrazi bi bolo aur likhon</i>		
53.	P1: <i>Dil tu karta hai magr kisi ne paraya hi nahi hai tu</i>	Wanted to read and write English but no one taught it	
54.	Mediator: <i>School main para nahi tha</i>		
55.	P1: <i>para tha mugr panchivi tha kia skool hai</i>	Attended school till 5 <sup>th</sup> grade	
56.	Mediator: <i>Ap ki ammi H bolti hain tu kia ghar main sab kia boltay hain</i>		
57.	P2: H	Parents H	
58.	Mediator: <i>Abu kia boltay hain</i>		
59.	P2: <i>Abu bi H</i>		
60.	Mediator: <i>Halake abu ki M zuban hai</i>	Althouugh it is father's mother tongue	
61.	P2: <i>ji</i>		



62.	Mediator: <i>Shahiliyon se kia zuban bolti hon</i>	Friend=M+H	Friendship domain
63.	P2: <i>kisi se H kisi se M</i>		
64.	Mediator: <i>Ziyada se kia</i>	More H less M	
65.	P2: <i>H, M kam karti honn</i>		
66.	Mediator: <i>Ziyada H achi lagti hai ya M</i>	Likes H	
67.	P2: H		
68.	Mediator: <i>Tum Shahiliyon se kia zuban bolti hon</i>		
69.	P1: M, <i>kisi kisi ke sath H bi bolti honn, ziyada M bolti honn</i>	Less H more M	
70.	Mediator: <i>Ap kea mmi abu apas main kia boltay hain</i>		Family domain
71.	P3: M	Parents=M	
72.	Mediator: <i>Ghar main kia zuban jalti hai</i>		
73.	P3: M	Family language= M	
74.	Mediator: <i>Bhen bhai apas main kia boltay hain</i>		
75.	P3: M	Siblings=M	
76.	Mediator: <i>Ziyada tar M boltay hon</i>		
77.	P3: ji	Mostly=M	
78.	Mediator: <i>Pashan k nahin, H Ziyada pasand hai ya</i>		
79.	P3: M		
80.	Mediator: <i>Shahiliyon se kia zuban bolti hon</i>		
81.	P3: H	Friend=H	Friendship domain/ Gender
82.	Mediator: <i>Ghar k mardon ke sath kia zuban bolti hon</i>		
83.	P1: <i>mardon ke sath bi M</i>	Males of the family=M	Family domain
84.	Mediator: <i>Ap bi</i>		
85.	P4:M	Males of the family=M	
86.	P1: M <i>Ziyada kartay hain</i>		
87.	Mediator: <i>School gay the</i>		
88.	P4: ji	Went to school.	
89.	Mediator: <i>Kis class tak para tha</i>	Attended four years of primary	Domain of Education/ Gender
90.	P4: <i>chati</i>	Attended six years	
91.	Mediator: <i>Ap main se ab koi school nahi jata</i>		

92.	P1: <i>Nazia jati hai</i>		
93.	Mediator: <i>Kis class main hon</i>	Still studying	
94.	P3: <i>chatī main</i>		
95.	P4: <i>is ke abu teacher hain</i>		
96.	Mediator: <i>Shahiliyon se kia zubaan H karti hon, Is ke sath b</i>		
97.	P3: <i>is ke sath M</i>	Friend=M	
98.	Mediator: <i>Ye joab kis zubaan main dati hai</i>		
99.	P3: <i>M main dati hai</i>		
100.	Mediator: <i>Ap chati dalkhal hui hon, Nawanshahr main</i>	Nawanshahr school is a middle school	
101.	P3: <i>Nawanshahr main, aithven tak hon gaya hai</i>		
102.	P4: <i>Hume atina shonq hai hume koi parne nahi deta,</i>	We are extremely interested in going to school	
103.	P5: <i>nahi dalkhal nae kartay</i>	Parents do not get us enrolled in school.	
104.	Mediator: <i>Abdul rehman ke sath chaley jaya karo</i>		
105.	P5: <i>Ghar wallo ko kon samjey, ag rap humre ghai gayi na tu in se kehen na, un ko maloom nahi k parne main kia hai, khud nae para tu</i>	Our parents do not understand, please convince our parents to send us to school	
106.	Mediator: <i>Ye bi tu par rehi hai na, is ke abu se kahon, agr apni baradari ka banda in se kehe gat u in ko ziyada baat samj aae gi</i>	Nazia's father teaches in Nawanshahr school, request his father	
107.	Mediator: <i>Nazia ap kia bolti hon ghai main</i>		
108.	P3: <i>M</i>	M	
109.	Mediator: <i>Aur Bhen bhai apas main kia bolti hon</i>	Siblings= M	Family domain
110.	P3: <i>M</i>		
111.	<i>Apnay dada dadi k sath</i>	Paternal grandparents= M	
112.	P3: <i>M</i>		
113.	Mediator: <i>Nana nani ke sath</i>	Maternal grandparents= M	
114.	P3: <i>M</i>		
115.	Mediator: <i>Shahiliyon se kia bolti hon</i>		
116.	P3: <i>M</i>	Friends =M	Friendship domain
117.	Mediator: <i>Har roz skool jati hon</i>	Goes to school every day.	Gender / Domain of

		Education
118. P3: <i>ji</i>		
119. Mediator: <i>Teacher marte han</i>		
120. P5: <i>is ka abu parhatey hain</i>	Her father is a school teacher.	
121. Mediator: <i>School main kis zuban main baat kartahai</i>	Language of school=U	Domain of Education
122. P3: <i>Urdu</i>		
123. Mediator: <i>Skool main apni zuban nahi bolta</i>	Do not speak M in school	
124. P3: <i>nahi</i>		
125. Mediator: <i>Aate jate kia boltay hon</i>	On the way to the school with village children and father	
126. P3: <i>Aate jate M</i>		
127. P4: <i>skool main M nae bolne datey</i>	M is not allowed in school	
128. Mediator: <i>Ik dosary ke sath bi nahin bolne datey</i>		
129. P3: <i>jurmam lagate hain do rupey</i>	Two rupees fine for speaking M	
130. Mediator: <i>Is dosarey ke sath b bolo tu</i>		
131. P3: <i>ji</i>		
132. Mediator: <i>Kon kon lagata jurmam</i>		
133. P3: <i>Mansehra se ik ata hai</i>	A teacher from Mansehra charges two rupees from us	
134. P5: <i>ye zuban achi nae hai</i>		
135. Mediator: <i>Tum skool nae gai</i>		
136. P5: <i>main panchavi tak para hai</i>	Attended primary school	
137. <i>Tu kiyon achi nahi hai ye zuban</i>		
138. P5: <i>bus baji muje nae lagti</i>	I don't like M	
139. Mediator: <i>Ammi abu ki kia zuban hai</i>		
140. P5: <i>is ke sath sab log hanstey hain, ammi abu M kartay hain, dada dadi M</i>	Everybody laughs at Nazia when she speaks it at school.  Parents=M grandparents=M	Family domain

141. Mediator: <i>Apas main bhen bhai kia boltay hon Ghar main kia boltay hain</i>		
142. P5: <i>M boltay hain</i>	Siblings=M	
143. Mediator: <i>Shahiliyon se sath kia bolte hon</i>		
144. P5: <i>Shahiliyon se sath H bolte honn</i>	Friends=M	
145. Mediator: <i>Ye zuban pasan kyon nahi hai</i>		
146. P5: <i>bas muje achi nae lagti jab hum baaten kartay hain tu dosrey bandey hanstey hain</i>	I don't like M, when we speak others make fun of us.	Domain of Education / Gender / Changing Attitude of the community
147. P4: <i>keten hain k ye kesi zuban hai</i>		
148. Mediator: <i>Skool main jo doston hain in ke samney boltay hon</i>	<i>keten hain k ye kesi zuban hai</i>	Attitude of the neighboring communities
149. P4: <i>ji Gujar zuban ap ne suni hai,</i>		
150. Mediator: <i>Log boltay hain wahan</i>		
151. Mediator: <i>In ko tu apni zuban bolne main sharam nahi ati</i>	Girls speak Gujar in the school, they don't feel shame in speaking this language.	Domain of Education / Gender
152. P3: <i>in ko nae aati hum ko aati hai baji</i>	We feel shame while speaking M	
153. P2: <i>hamri kuch asi zuban hai</i>		
154. Mediator: <i>Ap ki zuban tu bohat achi zuban hai</i>	Our language is of no use.	Changing Attitude of the community
155. P1: <i>Na</i>		
156. P2: <i>ik zuban ke sath hum bi zindagi guzarte hain</i>	We are passing our days with this useless language.	Changing Attitude of the community
157. P2: <i>idar udar jahan tu in ke sath mazaq kartay hain in k sath</i>	Wherever we go people make fun of us.	Attitude of the neighboring communities
158. P4: <i>Ji.</i>		
159. P2: <i>hum kete hain hum ko ye zuban achi nahi lagti</i>	We say we don't like M	
160. P2: <i>H zuban tu achi hai</i>		
161. <i>Koi zuban bori nae honti, ap apnay abu ke sath jati hon, apke abu ap ka nae parhte</i>		
162. P3: <i>parhte Hain</i>		
163. Mediator: <i>Ap ke abu us skool main teacher hain tu wo us teacher ko mamna nahi kartay k kiyun jummana laga reहे</i>		

<i>hon in bachon par</i>		
164. P3: <i>pata nae</i>		
165. P3: <i>Ji baji idar udar baat kartay hain wahan jo in ki class main mazaq kartay hain in ke sath</i>	Her class fellows and friends at school make fun of M	Friendship domain  Attitude of the neighboring communities/ Gender
166. Mediator: <i>Mazaq uratey hain</i>		
167. P3: <i>ji class main larkiyan honti hain</i>		
168. Mediator: <i>kia kehoti hain</i>		
169. P3: <i>ke ye kesi zuban hai</i>	They say what kind of language is this	
170. Mediator: <i>Ap bato</i>		
171. P 4: <i>wo keti hain kon akti</i>		
172. P3: <i>kon akti Pashto main tu bohat buri baat hai</i>		
173. P2: <i>Ketin hain Galliyon jasi hai</i>		
174. Mediator: <i>Pashto main galli banti hai, jo baa tap kete hon kahan ja rehe hon wo Pashto main Galli hai</i>	They were told that the language they spoke sounded like swear words in Pashto	
175. P4: <i>ji,</i>		
176. P1: <i>Pashto main galli magr us ko banatey hain</i>		
177. P4: <i>jin ko Pastu aati wo kete hain hum ko galli de rehe hain</i>		
178. Mediator: <i>Fagina Ap ketne saal Karachi se reh kar aae hon</i>		
179. P 5: <i>12 saal baad</i>	Lived in Karachi for 12 years	
180. Mediator: <i>phir tu ap ko urdu bi ati hon gi, ap ne English bi pari hon gi,</i>		
181. P5: <i>ji</i>	U+E	Multilingual and bilingual patterns
182. Mediator: <i>English kitni ati hai, bolni nahi ati, par lete honn, samj lete hon</i>		
183. P5: <i>samj lete hain</i>	Understands E	
184. Mediator: <i>Jo tv main programs atey hain cartoon waghra</i>		
185. P: <i>samj nae atey</i>	Can't understand cartoons	
186. Mediator: <i>Sab se achi zuban kon si hai</i>		

187. P1: Urdu		
188. P5: <i>muje angrariz ziyada achi lagti hai</i>	Like= E	Changing Attitude of the community/ Gender
189. M: <i>phir</i>		
190. P5: Urdu	Then U	
191. M: <i>Phir</i>	Then H	
192. P5: H	Then M	
193. <i>Us ke baad</i>		
194. P5: M		
195. Mediator: <i>Pashtu nahi aati</i>		
196. P5: <i>ati hai Pashto magr atni khas nahi,</i>	Doesn't know P	
197. Mediator: <i>Mankiali se achi lagti hai</i>	P is better than M	
198. P5: <i>Ji</i>		
199. M: <i>School main ziyada tar bache kon si zuban boltay the</i>		
200. P5: <i>pathan bi the, hazarey walle</i>		
201. Mediator: <i>hazarey walle apas main kia boltay the</i>		
202. P5: <i>ye hi</i>		
203. Mediator: <i>Class main b agr koi hazarey tu tum apni zuban boltay the(H)</i>		
204. <i>Karachi main mind nahi kartay the</i>	In Karachi= local languages	
205. P5: <i>ji</i>		
206. <i>Wahan pe ghar main ap ne M kabi nae bolli</i>		
207. P5: <i>nahi</i>	Didn't speak M	
208. Mediator: <i>ammi ki bi tu yehi zuban hai, tu H hi bolti thi</i>	Parents=M	
209. P5: <i>ji</i>		
210. P 4: <i>Urdu, English, H M</i>	U,E,H,M	Changing Attitude of the community
211. P3: <i>Urdu, English, H, M</i>	U,E,H,M	
212. P1: <i>Urdu, angarazi, M, H</i>	U,E,H,M	
213. P2: <i>Urdu aur Pashto</i>	U, P	

214. P5: urdu, M, P		
215. P 2: <i>humari zuban main koi ganey nahi hain</i>	No song in M	
FGD5code		

## Third Generation Males

## FGD7

FGD7 code		
1. Mediator: <i>Chalo I<sup>st</sup> of all aap btaayen aik question puchta hun. Aap ki language kya hai? Iss ka naam kya hai?</i>		
2. P1: <i>Iss ka naam jo btaya tha aap ko. Koi naam nahi hai. Hum nay apnay baron say pucha hai k humari zuban kya hai? iss ka kya naam hai ? to unhonn nay kaha iss ka koi naam nahi hai. Iss ko Dannay wali Zuban kehtay hain. Kiun keh Danna Humaray gaaun ka naam hai. Unhonn nay nay kaha hai k iss ko Mankiyali bhi kehtay hain kiun k Qom Mankiyal hai jis Tarah Danna hai to unhonn nay kaha bai Munkiyali ko Mankiyaal rakh daitay hain. Aik Gaaun hai yani koi parhnay wala nahi hai. Jo keh koi aur naam rakh lay aur koi pata nahi ji naam Mankiyaal qom thi to mankiyali naam rakh diya. Aur issi waja say humein kuch nahi pata baron nay mankiyali kaha to hum nay yahi iss ka naam rakh diya. To waisay iss ka koi naam nahi hai.</i>	It didn't have any name. Mankiyali has been a new name for this language. They inquired their elders about the origin of this language. They were informed that this language did not have any specific name. Sometimes it has been called <i>Dannay wali Zuban</i> , it has also been called Munkiyali as this community is also called Mankiyal.	Name of the language, community and history of region
3. Mediator: <i>Aap kya kehtay hain Aap kya kehtay hain?</i>		
4. P2: <i>Mankiyali aur bhi naam hai iss ka? Aur bhi naam hai iss ka.....</i>	It has other names also	
5. Mediator: <i>Gardezi Shardezi?</i>		
6. P2: <i>Aur ka humein kuch nahi pata</i>		
7. Mediator: <i>Ooncha bolayn koi baat nahi , yahi naam hai ya koi aur naam bhi hai iss ka ? Bachon keh yahi naam hai ya koi aur naam bhi hai? aap kya kehtay ho? P10: Humein nahi pata</i>	This is all we know.	
8. Mediator: <i>Acha ye btaao bacho. Language aap jo use kartay ho specially yahi waali language kahan kahan use kartay ho? ye language jo hai sirf apnay gharon mein istemaal kartay ho ? Gaaun mein istemaal kartay ho?</i>		
9. P1. <i>Ghar mein, Gaaun mein, Ghar mein istemaal kartay hain, Gaaun mein istemaal kartay hain, ghar mein gaaun mein, agr saamnay ho jaayen to jo apnay gharon say hota hai wahi istemaal kartay hain.</i>	We speak it in our neighborhood. It is home language. With anyone who is from our village.	Family domain/ Neighborhood domain

10.	Mediator: <i>Acha ye jo language hai bacho aap ki, Mankiyali jo language hai, saaray tum bolo tension ki baat nahi, kahan kahan boltay ho apni language ko? Baad mein kahan kahan boltay ho?</i>		
11.	P1: <i>Hum apni language ko apnay ghar mein, Gharon mein ziyada boltay hain, ghar baaron mein, hum apnay khandaan mein ikathay rehtay hain to hum ye zuban boltay hain. Aur khas kar humara gaaun jo hai gaaun mein yahi boli jaati hai. Agr koi aur banda hindko shuru kar day to bhi hum apni hi zuban meinbaat kartay hain.</i>	We speak it in our neighborhood. It is home language. With anyone who is from our village. We always speak M.	
12.	Mediator: <i>aap log kya kehtay hain?</i>		
13.	P2: <i>Humaray yahan bhi yahi zuban chalti hai</i>	We also speak M.	
14.	Mediator: <i>aur kahan kahan boltay hain?</i>	We also speak M in our village.	
15.	P2: <i>Hum apnay gaaun mein boltay hain aur yahi boltay hain...</i>	<i>Hum apnay gaaun mein boltay hai aur yahi boltay hain</i>	
16.	Mediator: <i>aur kahan kahan boltay ho? school mein boltay ho?</i>	School	Domain of Education
17.	P10: <i>haan boltay hain.</i>	M	
18.	Mediator: <i>Yahi waali?</i>		
19.	P10: <i>Ji haan yahi waali, apnay jo saathi hain unn kay sath.</i>	Speak to children of our village. Don't feel shame	Domain of Education /Positive attitude/ Gender
20.	Mediator: <i>Apnay saathiyon kay saath?</i>		
21.	P1: <i>Apnay gaaun kay saathi.</i>		
22.	Mediator: <i>Kabhi aisa huwa hai class mein keh tum apni mankiyaali zubaan bol rahay ho to kisi nay kaha ho keh tum apni ye Mankiyaali Zuban kiun bol rahay ho? Iss tarah ka tha kuch? Kabhi iss tarah ka school mein yani boltay ho apnay class fellows say?</i>	Speak to children of our village	
23.	P10: <i>Nahi Gaaun waalon kay sath.</i>	Speak to children of our village	
24.	Mediator: <i>Gaaun waalon kay sath? Aur Kisi kay sath nahi boltay? Aur kahan kahan boltay ho aap btaayen. Kahan kahan boltay ho apni zuban.</i>		
25.	P1: <i>Gaaun mein boltay hain</i>	Neighborhood	Neighborhood
26.	Mediator: <i>Aur?</i>		
27.	P1: <i>school mein Gaaun mein , gaaun waalon kay sath</i>	Speak to children of our village	Domain of Education
28.	Mediator: <i>Acha school mein gaaun walon kay sath?</i>		



29.	P1: <i>cricket waalay ground mein.</i>		Domain of Cricket ground/ market
30.	Mediator: <i>cricket waalay ground mein? To aap log jo kar rahay hotay ho na baatayn to iss tarah ka cricket ka ground.</i>		
31.	P1: <i>Jahan bhi Hum jaatay hain. Bahir, Bazaron, medaano, cricket ground. Agr apnay gaaun kay hi hon to yahi zuban boltay hain. Agr koi baahir ka banda aa jaaye , jaisay aap hain to Hindko hi boltay hain. Jaisay keh aap ko samjh aa jaaye. Agr hum apnay hi baithay hon to hum apni hi zuban boltay hain.</i>	In market, cricket ground  Speak M with our community.  Speak H with other communities	
32.	Mediator: <i>Aap kya kehtay hain Hafiz ji?</i>		
33.	P3: <i>Village mein boltay hain.</i>	Only in village	
34.	P4: <i>Sirf village mein boltay hain.</i>	Only in village	
35.	Mediator: <i>Apnay gaaun mein boltay hain aur dusray gaaun mein nahi boli jaati? Acha aur kuch? aik muje baat btaayen. Doston kay saath bhi aap yahi zuban boltay hain?</i>		
36.	P1: <i>Agr Hum Gaaun kay dost hain . aur agr bahir ka dost ho to ussay samjh na aaye to uss kay sath jo uss ki zuban ho gi wo bolayn gay. Apnay jo gaaun kahoga to uss kay saath apni hi zuban bolayn gay.</i>	Speak M with our friends of the village  Speak H with friends from outside village.	Multilingual and Bilingual Patterns Friendship domain
37.	P2: <i>aisa nahi kartay..</i>		
38.	P1: <i>Masjid mein?</i>	Mosque	
39.	P1: <i>Masjid mein agr bahir kay banday na hon apnay hi banday hon to apni zuban mein koi bhi duwa maang laitay hain k Allah karay... Koi bahir ka bandha ho , tableeg waghaira day rahay hon to phir Hindko aur Urdu mein Duwa kar laitay hain...Acha waisay masjid mein koi masla ho to kuch puchna ho to apni zuban mein Molvi saab btaa daitay hain Humein</i>	We speak M if there isn't any outsider in the mosque.  H+U	Domain of Religion
40.	Mediator: <i>aap log kon kon si kartay hain?</i>	M	
41.	P1: <i>Hum bhi apni hi zuban .....</i>		
42.	Mediator: <i>Aur kabhi kisi ko experience huwa ho Pashto mein koi banda namaz ... Bolooo... oh Bolooo... Darnay waali koi baat nahi.</i>		
43.	P3: <i>Humein Pashto aati nahi hai....</i>	Don't understand P	Multilingual and bilingual patterns
44.	Mediator: <i>Yahan koi aisa banda nahi jo Pashtu Janta ho..</i>		
45.	P1: <i>Nahi...</i>	Don't understand P	
46.	P3: <i>Aaati hai par hum nay nahi seekhi hai...</i>		

47.	Mediator: <i>kis ko aati hai Pashto..</i>		
48.	P3: <i>Muj ko thori thori aati hai..</i>	Few words	
49.	Mediator: <i>Hindko aati hai?</i>		
50.	P1, P2, P3: <i>Hindko aati hai ...</i>	Speak H	
51.	Mediator: <i>Hindko boltay ho Masjid mein?</i>		
52.	P1, P2, P3: <i>Haan..Haan</i>	Speak H in mosque	Domain of Religion
53.	Mediator: <i>Duwa kis tarah maangtay hain?</i>		
54.	P1: <i>apni Zuban mein maangtay hain</i>	Dua M	
55.	Mediator: <i>Acha tableegh kay liye agr koi log aa jaayen to unn kay saath aap log tour karaaty ho tableegh kay sath?</i>		
56.	P1, P2, P3: <i>Haan...</i>	Dua M	
57.	Mediator: <i>To unn kay sath kon si zuban boltay ho? Kabi kabi chakar lagana parta hai na?</i>		
58.	P1: <i>Urdu boltay hain unn kay sath..</i>		
59.	Mediator: <i>Tableegh waalon kay sath apnay log bhi hotay hain unn kay sath kon si zubaan boltay hain?</i>	U with preachers	
60.	P1: <i>Unn kay sath apni Zuban boltay hain..</i>		
61.	Mediator: <i>Kabhi samjhana par jata hai na.. apnay logon ko, ye kya keh raha hai samjh na aaye to</i>		
62.	P1: <i>to apni zuban ka istemaal kartay hain..</i>		
63.	Mediator: <i>Kabhi message musege mobile mein, chithi likhni ho khat waghaira likhna ho to wo kis zuban mein ?</i>	Written communication=U	
64.	P2: <i>Wo to Urdu mein hi likhtay hain humaari zuban to likhi hi nahi jaati..</i>		
65.	Mediator: <i>Acha urdu mein likhayn gay.. Aur kuch btaayen.. Aap log bhi sub urdu mein, aur kuch btana chahayn..</i>		
66.	P4: <i>Haan..</i>		
67.	Mediator: <i>Religion ho gaya aap ka doston kay saath bhi ho gaya, aap kay school mein bhi ho gaya, aap kay school mein teachron ko aati hai?</i>	School	Domain of Education
68.	P4: <i>Nahi..</i>		
69.	P1: <i>Village kay jo teachers hain na 8, 9 Humaaray school mein jo parhaatay hain unhayn aati hai bahir kay logon ko nahi aati.. Agr wo teachers humein parhaaye jaisay hum log baithey hain to wo apni language mein humein samjhaaye ga.</i>	Speak M with teachers from our village	
70.	Mediator: <i>Apni Maadri Language agr apna teacher hai gaaon</i>		

	<i>ka to wo apni zuban mein samjhaaye ga. Aisa hi hai?</i>		
71.	P4: <i>Haan...</i>		
72.	Mediator: <i>Agr koi dusri language wala aaye ga to kya ho ga?</i>		
73.	P4: <i>Urdu...</i>		
74.	Mediator: <i>Agr aap kay gaaun ka ustaad hai aur 1-2 Hindko kay baithay hain , Pashto kay baithay hain</i>		
75.	P1: <i>Hindko mein hoga ya Pashto mein hoga aam zubaan hindko ziyaada aati hai to phir Hindko mein hon gay ya Urdu mein ho ga</i>	H is major language, U is also used.	
76.	Mediator: <i>Urdu mein ho ga...</i>		
77.	P1: <i>Ziyada tar Urdu mein ho ga</i>	Mostly U	
78.	Mediator: <i>Urdu mein ho jaaye ga..... Ustaad Gaaliyan waghaira nikaalta hai Ghussay mein ? Kis Language mein nikaalta hai .. Apni language hai unn ki ..? Agr free language hai unn ki aap kay jaisi language ?</i>		
79.	P1: <i>Kabhi nikaali nahi hai ...</i>	Teachers use expletives and swearwords.	
80.	Mediator: <i>Hota hai beech mein darnay waali baat nahi hai apni zubaan use kartay hain jis tarah ghussay mein na?</i>		
81.	P1: <i>Buland zubaan mein nahi kehtay lekin dil mein kabhi apni zuban mein keh daitay hain.. Dill mein jo hota hai na apni zuban mein ahista say keh daitay hain .. aisay aisay .. wo apni hi zuban mein kehtay hain munh say nikalta hai ..</i>	Do not say loudly. Use their native expletives and swearwords.	
82.	Mediator: <i>Unn teacheron kay munh say nikalta hai?</i>		
83.	P1: <i>Apni zuban mein kartay hain.</i>	Native language	
84.	Mediator: <i>Apni Zuban mein kartay hain?</i>		
85.	Mediator: <i>Daantna ho to apni zuban mein kartay hain ? Apni zuban mein ya wo use kartay hain? Agr Pakhtoon hon to Pakhtun ki zuban mein daantatay hain?</i>	Admonishment in their native languages	
86.	P1: <i>Jis teacher ko Pashto mein na aaye to wo urdu mein baat kartay hain.</i>	U	
87.	Mediator: <i>acha aik baat aur btaao jo sub say important hai.. aap kay parents Dada ji kay saath aap kon si zuban boltay hain ? Dada ji ya Daadi chalo Dada ji inn kay saath btaao kon si zuban boltay ho?</i>	Parents, grandparents	Family domain
88.	P1: <i>Apni Maadri zuban boltay hain...</i>	Maadri zuban	
89.	Mediator: <i>Aap apni Maadri zuban boltay ho? Aisa haijo Pashto ya hindko waghaira mein baat karta ho? Uss ko aati na ho?</i>		

90.	P1: <i>Aisa koi nahi hai ..</i>	M	
91.	Mediator: <i>Dada waghaira , ya daadi waghaira ko unn ki zuban nahi aati thi na?</i>		
92.	P1: <i>Haan.</i>		
93.	Mediator: <i>Aap apnay Dada daadi say maadri zuban mein baat kartay hain?</i>	To Grandparents=M	
94.	Mediator: <i>Done?</i>		
95.	P1: <i>Han</i>		
96.	Mediator: <i>Nana naani say? nana naani to kisi aur gaaun kay bhi ho saktay hain Unn kay saath kon si?</i>		
97.	P1: <i>apnay khaandan kay ho gaaun kay ho to unn ko apni zubaan mein kartay hain.. agr baahir kay hon</i>	If paternal grandparents from Dana= M	
98.	Mediator: <i>For Example? Aap kay nana naani hain bahir kay ?</i>		
99.	P1: <i>Nahi.</i>		
100.	Mediator: <i>Bahir ka koi nahi hai?</i>		
101.	P1: <i>Nahi</i>		
102.	Mediator: <i>Yani kay saaray kay saaray apni family say hain?</i>	Paternal grandparents from Dana	
103.	P4: <i>Haan</i>		
104.	Mediator: <i>Theek hai ..... Acha phir ye btaao Dada Daadi aagay abu ya ammi say kon kon baat karta hai? Ammi say kis language mein baat kartay ho? Kis zuban mein baat kartay ho?</i>		
105.	P2: <i>apni Maan ki zuban mein baat kartay hain.</i>	Parents= M Grandparents= M	
106.	Mediator: <i>Apni maadri zubaan mein baat kartay hain?</i>		
107.	P6: <i>Haan..</i>	<i>madri zubaan</i>	
108.	Mediator: <i>Ammi ko na aati ho? Bahir say ho Pashto Waghaira ? Khandaan say baahir say hon to?</i>		
109.	P5: <i>Hum mein say koi bhi nahi hai.</i>	Our mothers are from Dana.	
110.	Mediator: <i>saaray Family kay hi hain aap?</i>		
111.	P2: <i>Ji Haan</i>	Dana	
112.	Mediator: <i>Apni mother language mein baat kartay hain?</i>		
113.	P1: <i>hmm</i>		

114. Mediator: Father say?		
115. P2: <i>Ji unn say bhi issi zuban mein baat kartay hain.</i>	Father=M	
116. Mediator: <i>aur kabhi aur language mein baat ki hai ?</i>		
117. P3: <i>Kabhi kabaar Pashto Hindko ya Urdu.</i>	Sometimes =P+H+U	Multilingual and bilingual patterns/ Family domain
118. Mediator: <i>Boltay hain?</i>		
119. P4: <i>Boltay hain</i>		
120. Mediator: <i>Nana naani say bhi bol laitay ho dada daadi say bhi?</i>		
121. P4: <i>Nahi unn say apni language mein hi baat kartay hain.</i>	Grandparents=M	
122. P1: <i>kabhi kabaar Hindko use kar laitay hain</i>		
123. P3: <i>Abbu kay saath kabhi kabhi bol laitay hain.. ammi kay saath kabhi kabhi bol laitay hain..</i>	Mother sometimes =H  Father sometimes =H	
124. Mediator: <i>Ji theek hai.... Iss kay ilawa jo aap kay bahan bhai hain. Theek hai na? Unn kay saath kon si zubaan boltay hain? aap logon ko Hindko hi aati hai? wo bhi aati hai? First language bhi bol laitay ho?</i>		
125. P4: <i>1<sup>st</sup> language apni zuban , bahan bhai hon ammi abbu hon jo bhi ho apni zuban hai . agr kisi ko na aati ho to phir Hindko urdu boltay hain..</i>	Siblings=M	
126. Mediator: <i>Kisi ko naa ati ho? For Example ?</i>		
127. P1: <i>Humaaray idher sub ko aati hai.</i>		
128. Mediator: <i>aap to family kay log hain na? agr family ka na ho baahir say shaadi karkay aya ho?</i>		
129. Mediator: <i>To phir ?</i>		
130. P4: <i>uss kay saath hindko bol laitay hain. Hindko urdu.</i>	Outsiders= H+U	
131. Mediator: <i>Basically aap log ghar mein apnay bahan bhaaiyon say kis language mein baat kartay ho?</i>		
132. P4: <i>apni maadri zuban mein.</i>	Siblings=M	
133. Mediator: <i>Kisi kay bahan bhaaiyon ko na aati ho?</i>		
134. P4: <i>Sub ko aati hai ..</i>		
135. Mediator: <i>Kisi ko na aati ho?</i>		
136. P3: <i>nahi</i>		

137. Mediator: <i>Sub ko aati hai ? Ye language mushkil hai ya easy hai ? Hindko ki nisbat ? ya dusron ki nisbat ? Aap ki language mushkil hai ya hindko mushkil hai</i>		
138. P1: <i>Sir ye jo humaari zubaan hai na ? hindko bhi aasaan hai , urdu bhi aasaan hai aur humaari mother zubaan bhi .kiun keh humein ye sub aati hain. Pashto mushkil hai kiun keh wo humein nahi aati hai. Humaaray liye ye zubaan sub say ziyada easy hai kiun keh ye humaari maadri zubaan hai. Iss kay baad hindko hai wo bhi aati hai humein, urdu hai wo bhi aati hai humein. Pashto zara confusion hai wo baaz ko nahi aati samjh nahi aati lekin jo easy zubaan jo hai wo humaari maadri zubaan hai</i>	Most proficient in M  Speak=H+U  Do not understand=P	
139. Mediator: <i>aap log bhi bolo , aap log bhi bolo... acha aik aur bara question aa gaya hai keh aap logon say sub say puchun ga. Keh language ka apna aik code hota hai. Dusray logon ko pata nahi chalta keh kya bol rahay hain aur kya nahi bol rahay hain. Theek hai na baaz auqaat aisa hota hai na mashwara karna hota hai, apnay dost say Punjaabi bol raha hai Paisay dawan ya paisay na dun? Ya koi mashwara karna hota hai aap ki language ko koi janta nahi hai na aap logon kay gaaun kay ilawa to kisi tarah kaisay code use kartay ho? kis tarah zubaan ko use kartay ho?</i>		
140. Match laga ho to saamnay waalay ko.. Mashwara daina ho for example keh match ho raha hai uss kokehna ho yawlker maaro yawlker maaro, hum log to munh pe bhi keh saktay hain, to aap apni language kehtay hon gay? To code use kartay ho iss tarah? Kabhi kabhaar..	Batsman is briefed  Blower is given suggestion to use an aggressive strategy, use as a secret code	Benefits of speaking Mankiyali / Domain of Cricket ground
141. P1: <i>Kabhi kabaar.</i>		
142. P4: <i>Haan kartay hain.</i>		
143. Mediator: <i>Har banda apna apna btaao. Practically btaao.</i>		
144. P1: <i>Hamesha hi kar laitay hain. Agr kisi jaga koi poshida baat ho, chupaana ho kuch, chupaanaay ki baat ho bahir na jana paray to idher baithay hi hum apni zubaan mein uss say baat kartay hain keh uss ko samjh nahi aati, samajh nahi aati, yahi hota hai.</i>	<i>poshida baat =secret</i>  They told me that they could discuss anything right in front of me without letting anyone know anything.	
145. Mediator: <i>example do na .</i>		
146. P3: <i>Yahi hota hai.</i>		
147. Mediator: <i>Iss tarah kiya ho kisi say boltay huay?</i>		
148. P1: <i>Agr Kisi say koi baat chupaani ho to hum apni zubaan mein baat kar laitay hain. To koi nahi samjhata humaari zubaan ko.</i>	Can discuss anything everywhere without fear of being understood	
149. Mediator: <i>For example koi moqa btaao.</i>		

150. P1: <i>Jaisay cricket, cricket mein kisi ko taang ka bol daitay hain, ya koi aur baat jagra ho ya koi aur baat.</i>	Cricket, or fight	Domain of Cricket ground  Benefits of speaking Mankiyali
151. Mediator: <i>Jagray mein bhi kya code use kartay ho? Kya code boltay ho? Bolo koi baat nahi hai?</i>		
152. P1: <i>Jagray mein issi tarah boltay hain na.</i>		
153. Mediator: <i>Bolo bolo. Jaisay plz baad mein kar layn gay, Dosto baagna nahi hai, saath hi rehna hai. Bolo bolo ye language, kya code use kartay ho? Bolo ye apni language mein btaao.</i>		
154. P3: <i>Paper mein bhi hota hai ye.</i>	advantage of this language in examination hall	Education / Benefits of speaking Mankiyali  Domain of Cricket ground
155. Mediator: <i>kya hota hai? Paper mein naqal kartay huay bhi ?</i>		
156. P3: <i>Hota hai.</i>		
157. P1: <i>Ji</i> 158. Mediator: <i>Yaar ye to maza hai.</i>		
159. P4: <i>Naqal mein bhi aik doosray ko btaa saktay hain.</i>	Can help during Examinations	
160. Mediator: <i>Acha teacher ko hindko aati hai ? Aur aap apni zuban mein baat kartay ho k aaj paper mein kya aaya hai?</i>		
161. P3: <i>agr wo puchay To hum keh daitay hain k hum pencil maang rahay hain. Kabhi kya kehtay hain.</i>	If we are caught we simply say that I needed pencil, I was requesting him to give me a pencil.	
162. Mediator: <i>Good use.</i>		
163. Mediator: <i>Aur aur kahan kartay hain ?</i>		
164. P1: <i>ye to buhat lagaatay hain. Jaisay kisi ko question na aaye to uss ko apni zuban mein btaa daitay hain. Teacher jub kahay baatayn kiun kartay ho, shor na karo to kehtay hain pencil maang rahay hain, pemaana maang rahay hain, waisay koi baat kar rahay hain.</i>	We can help If someone from us does not know the answer of the question	
165. Mediator: <i>aap ye apnay gaaun waalon ko preference ...?</i>		
166. P1: <i>Hum apni zuban mein btaa daitay hain to wo urdu mein likh laita hai.</i>	We explain in M and he translates in U	
167. Mediator: <i>Acha acha acha... aap log kabhi naqal kaisay kartay ho? Aap kya kartay ho?</i>		
168. P4: <i>Hum bhi yahi kartay hain. Aisay hi kartay hain class</i>	We speak M in class	

<i>mein, kisi say pencil maangni ho pemaana maangna ho, copy maangni ho, yahi use kartay hain.</i>	for making requests from Tarawara boys.	
169. Mediator: <i>aur iss kay saath cricket aur school mein waqiya ho jis tarah inhonn nay btaya hai abhi, koi aur cheez chupani, laraai mein jhagray mein, btaa diya hai inhonn nay sub kuch report mein, gaali waghaira thi aik apni code word mein nikaaltay hain, aur aur btaayen, haan bolo aap bolo, koi baat nahi darnay waali baat nahi.</i>	In Cricket ground or at school Mankiyali saved them if they stole something; they warned the thief using Mankiyali if someone was nearby to locate the stolen object. During fights, they use M expletives and swear words.	Education /Domain of Cricket ground
170. P3: <i>Agr hum bazaar mein jaayen koi cheez waghaira lainay kay liye, agr wo dukaandaar qeemat ziyada kar day to hum btaa nahi saktay, keh ye iss tarah hai farz karayn hum bhi dukaandaar hain wo bhi dukaandaar hain wo qeemat ziyada kar day to hum apni zuban mein keh daitay hain ye qeemat ziyada hai, wo to nahi samjhata hai to hum apni zuban mein btaayen gay keh ye iss tarah iss tarah hai. Wo samjh jaaye ga keh baat sahi hai ya ghalat.</i>	Mankiyali was reported to be generally used in market to discuss to keep things secret from shopkeepers and to suggest other village fellows to negotiate with shopkeepers for lowering the prices. This might help them to go other shops or bargain for lesser price.	Domain of Market / Benefits of speaking Mankiyali
171. Mediator: <i>acha acha apni zuban mein?</i>		
172. P1: <i>apni zuban mein apnay gaaun walay apnay dost ko btaa daitay hain uss ko samjh aa jaaye gi, apnay gaaun waaly ko humaari zuban samjh aati hai.</i>	Use it as secret code.	Market
173. Mediator: <i>acha, code btaa daitay hain keh ye sasti hai ya menhgi baich raha hai iss tarah iss tarah..</i>	Warn fellow villager not to buy at higher price.	
174. Mediator: <i>Aur aur ...? Btaao aur kabhi gaaliyan nikaalni hon, iss mein darnay waali koi baat nahi hai, aur kis tarah kay gaaun kay ilawa?</i>		
175. P3: <i>Agr hum kisi jaga pe kharay hain jhagra ho gaya koi cheez humaaray haath mein aa gai unn ki koi cheez</i>		
176. Mediator: <i>Chori ki?</i>		
177. P3: <i>To uss kay saamnay bhi hum keh saktay hain keh faalani jaga pe rakhon, kya karun wo nahi samjhata saamnay bhi keh</i>		



<i>daitay hain.</i>		
178. Mediator: <i>Acha chori karkay bhi saamnay btaa daitay hain.</i>		
179. P3: <i>Haan ussay bhi keh daitay hain keh falaani jaga pe rakh do. Ussay samjh nahi aati.</i>	Mankiyali saved them if they stole something; they warned the thief using Mankiyali if someone was nearby to locate the stolen object.	
180. Mediator: <i>acha acha.</i>		
181. P3: <i>Ussay save kar laitay hain.</i>		
182. <i>Ji</i> 183. P10: <i>Darnay waali baat nahi hai.. Achi baat hai. Aur kahan kahan language use kartay ho apni? Kya? Kahan kahan istemaal kartay hain?</i>		
184. P4: <i>Khail kay medaan mein , Paperon mein school mein, bazaar mein</i>	This language is used in, playground, school and market as a secret code.	

## Summaries of participant observations

SPO codes	Basic themes	Organize themes
1. Women are not allow coming in front of guests from city and other villages. Aqeel was not allowed to go to Salman's uncle's house as his uncle works in Lahore. His wife, son and daughters live in Dana.	Women not allowed appearing in front of stanger men.	Neighborhood domain
2. A Hindko speaking woman shared her feeling about the community as her younger sister was killed by the son of her sister in laws and she was not allowed to see her dying sister.Nasim told me that she used to go to Oghi bazaar for buying old clothes and alternated these old clothes for the women of the village.	Hindko speaking women -was not happy in Dana. -Bought old clothes for the women community	Changing marriage patterns Family domain Market domain
3. I was told by the community that now people have started to have TV, however, Women not allowed watching TV	Women not allowed watching TV	Neighborhood domain
4. I saw toughness of women's life. Day starts at 5:00 am in the morning, with cleaning cattle's barn, making breakfast, going to fields, bringing wood,	women's life	Family domain, mobility, Gender

	cook lunch. Their day is long and tough.		
5.	Went to jungle with Asma and her friends, Asma's house is on the other side of village. She is the only sister of four brothers, she attended primary school only. She was not allowed to enter the room we stayed. Has lot of friends and she goes round in the village. She doesn't work in the fields.	Most of the third generation females only attended primary school.  Not allowed in drawing room	Education  Neighborhood  Gender
6.	Graveyard is located at the northern end of village. Its direction is east to west. It has 400 graves. There are many old graves and these graves have different and unusual motifs and symbols.	Location of graveyard	Location of village
7.	Men played cricket throughout the day on weekends.	Cricket	Cricket domain
8.	Women and older men worked in the fields.	Fields	neighborhood domain
9.	Young female friends stick together.		Friendship
10.	Some families of this village have settled in Domaka, Guldar recently	Tarawara community living in other villages	Friendship
11.	In Shoshni, Chamarsi and Arghaniya(12 families) people used speak this language many years ago.		
12.	A girl who was in the village came from Arghaniya, her parents were from this village, and she did not speak Mankiayi. No one speaks M now in her family and village, her paternal grandparents speak this, her paternal grandparents speak Hindko.	Arghaniya girls do not speak M	Multilingual and bilingual patterns
13.	As these people are <i>Molvīs</i> and they go to take charge of mosques of different neighboring villages.	In charge of mosques	neighborhood domain
14.	Villagers have homegrown vegetables, fruit, milk and <i>dasi ghee</i> as their food	Food	
15.	Dana is a small village, situated at a hill top. No direct road access is available. Steep hike.	Isolated village	Location of village
16.	It's on one hour hike from road. Shoshni connected to road	Shoshni connected to road	
17.	Dana connected to jeep track on the northern side	Dana connected to a mud jeep track	
18.	Located slope, corn field, 42 families, concrete houses and mud houses with aluminum sheeting.	42 families	
19.	LTT flag	Religion	Domain of Religion
20.	I am not allowed to take pictures of women, however, Saleem allowed me to take pictures of his family.	not allowed to take pictures of women	
21.	Second visit pilot testing 7 days		

22.	Amb state abolished in 1969	Amb State abolished	Abolition of Amb State
23.	Some 3 females married outside the tribe	Tarawara girls married outside village	Exogamic marriages
24.	Saleem's sister remained close to her mother and father as her in-laws recently resolved their dispute with his parents.		
25.	Villages: Chamrasi, Shonshni, Guldar, Domaka And Dannah	Other villages	
26.	Arghaniya, Chamasi and Shonshni: girls to us <i>ey gallan nae karday</i>	We do not speak= M	Name of the language, community and history of region
27.	The speakers of this language are not sure of its origin		
28.	Association with Jammat- i- Islami	Political party	Domain of Religion
29.	Most of the men, women and children appeared to be undernourished and skinny.	malnourished	
30.	Most of the women and few older men were busy in <i>gudi</i> or <i>gud</i> 'hoeing' of the corn field while men were either watching or playing cricket.	Women's work, few entertaining activities as compared to men	Domain of Cricket ground /Gender / Family domain / mobility
31.	The day for women starts at 5: 00 am	Women's work	
32.	They clean rooms of the animals and carry the dung in a basket, they call it <i>gharri karna</i>	Cleaning barn	
33.	Go to the fields. Go back to the field to finish the rest of the work	Fields	
34.	They come back from the fields and prepare lunch.	Preparation of lunch	
35.	A girl had worked for hours to prepare the cement floor of the room.	preparation of the cement floor	
36.	Women/ females do not go to tailor for the stitching of their dresses		
37.	Women mostly wear synthetic fabric		
38.	No wedding song in Mankiyali	No wedding song in M	
39.	Less educated men have friends speaking Pashto and Hindko	Less educated men	Friendship
40.	Educated men have exposure to Urdu, English, Pashto and Hindko; speak Mankiyali language with friends	Educated men speak =U+E+P+H+M	Multilingual and Bilingual Patterns
41.	Women's work: dishwashing and laundry, milking cows/ buffalo/ goats, , cleaning animal's room, working in the fields, fetching firewood, cutting fodder, fetching water, and hoeing crops	Women's work	Family domain, mobility, Gender

42.	People of Amb state used to pay their half-agricultural production to Nawabs of Amb	Agriculture tax of Amb State	Oppressive Rule of Amb State
43.	Rare mobility of women out of village	mobility of women	
44.	Most of the males are multilingual.	males are multilingual	Multilingual and Bilingual Patterns
45.	Few females of the second generation and all the females of the third generation were multilingual.	Multilingualism in females	Multilingual and bilingual patterns
46.	The entire sample was bilingual in Hindko and their native language.	Everyone is bilingual in Hindko	Multilingual and bilingual patterns
47.	They were of Sunni Barevli faith as they have cemented graves but some of them under the influence of JI and LB have become Deobandi.	Sunni Barevli faith	Domain of Religion
48.	According to local tradition, once Nawb of Amb decided to construct his residence in this village because of its location but he had to give up because of fierce winds and hail storm, the mirror communication Nawab used to send messages through mirror reflection, it was done to control the state and to keep an eye on the neighboring areas.	Nawb of Amb decided to construct his residence in this village	Location of village
49.	This rule was not people friendly	Strict rules of Amb State	Oppressive Rule of Amb State
50.	Most of the first generation illiterate.	Illiterate first generation	Illiteracy/ education
51.	men over 50 have primary education	primary education	
52.	females of the first and the second generation illiterate		
53.	first generation females very positive attitude	positive attitude of the first generation females	Positive Attitudes / Gender / age
54.	marriage patterns encouraging for intergenerational transmissions	Majority of Marriages	marriage patterns
55.	Oghi was reported to be a nearest town of the area. Bazaar is located on sloppy area. This market is located on the road, which is linked to Shungli Bandi Road. Travelled through this marketplace. There are many shops in this market, such as grocery stores, medical stores, weapons stores, cloth stores, shoe stores, fruit and vegetable stores and hotels. It is a famous black market throughout the country for ammunition. This market is always filled with different indigenous people. Hindko and Pashto and Kohistani. Kohistani language is spoken in the market. Very few women in this bazaar, they wear <i>chadaar</i> 'cover' with a veil and always escorted by males of their family. Mostly, they come here before two Eids to buy clothes for the family or to visit the private clinics and hospitals.	Cousin marriage	marriage patterns

56.	Habib's and Salman's first proposals were refused; other communities do not like people of Tarawara community.		
57.	water dispute with rog. Nawab's court, <i>mallik</i> prompted, requited	water dispute with rog village	Benefits of speaking Mankiyali
58.	Nawab had imposed a tax on every crop, people of Amb state had to pay this annually	a tax on every crop	Oppressive Rule of Amb State
59.	According to tradition, some villagers were invited and (perhaps a linguist) a white man tried to understand their language		Benefits of speaking Mankiyali
60.	Nawab had appointed a <i>Mallik</i> in the village	<i>Mallik</i> was Nawab's representative in the village	Oppressive Rule of Amb State
61.	Graveyard east to west , has nearly 400 graves	Graveyard	Location of Village
62.	First cousin marriage are prevalent (if rishta is not available for daughter in brother's family) the other relative in the village.	First cousin marriage	Marriage patterns
63.	First cousin marriage been a custom since centuries as I met deaf, blind and neurotic people in the village		
64.	A Woman was carrying bricks on her head for construction of <i>masjid</i> , she was working while most of the men were playing cricket	Women's work	Gender / Domain of Cricket ground
65.	Women do not leave village very often	Women stay in the village most of the times	Mobility / Gender
66.	The only recreation of womanfolk chitchat with friends and neighbors whenever free from household chores	Few recreations for females	Gender / Friendship domain
67.	two types of friends: from the village and friends out of village	two types of friends	Friendship domain
68.	Many of the men work in Karachi , Lahore and Islamabad	Men out of village	Mobility
69.	Friend with Mankiyali parents spoke Mankiyali. If mother is Hindko, friends will speak Hindko	Mother centric language trend	Family domain/ Changing marriage patterns  Multilingual and Bilingual Patterns
70.	men and women of the first generation mostly Mankiyali		Age/ Family domain
71.	There are 7 families out of 41 where Hindko is spoken as first language as their mothers are married to this community and are from Hindko		Multilingual and bilingual patterns

background.		
72. Some 30 to years ago this tribe was completely monolingual	Monolingual	Domain of Education Multilingual and bilingual patterns
73. Some twenty eight to thirty years ago children of Mankiyali mother before going to school only knew Mankiyali		Multilingual and bilingual patterns
74. Ownership of lands was given to the people of Amb state during 1970s.	Ownership of lands	Abolition of Amb
75. The ancestor of this tribe came to this region with Akhaun Zada(or baba) to preach Islam some 400 year ago from Swat	Ancestor	Name of the language, community and history of region
76. 8th generation		
77. extended and joint families where grandparents, parents, paternal uncles and paternal aunts ( <i>phophi, tahi and chachi</i> )	extended and joint families	Family system
78. grandparents promoting Mankiyali language	Grandparents	Age/ attitude/ Family domain
79. Hindko language, hostile to Mankiyali	H takes over every domain	Multilingual and bilingual patterns
80. Most of them unconsciously switched to Hindko language	Competing bilingualism	Multilingual and bilingual patterns
81. <i>Gull bibi</i> learned M and spoke Mankiyali with her husband, in-laws, and children	Some H women learned M	Exogamic marriages
82. first cousin marriages and cousin marriages	cousin marriages	
83. <i>waata saata</i>		
84. Forty-three families. seven families Hindko speaking mothers and one Pashto speaking mother.	Seven H women/Pashtu speaking mother	Multilingual and bilingual patterns
85. Close interaction with Tarawara community in Arghaniya, Chamrasi, Shonshni, Domaka and Guldar (have friends from these villages)	Tarawara community of other villages	Friends
86. in charge of mosques	Community men	
87. Restrictions on married women to visit frequently their parental family.		Gender
88. Hindko speaking and Pashto speaking females		
89. These women speak Hindko with children, in- laws and husbands.	Mother-centric language trends	Bilingualism/ family Changing Marriage patterns
90. Some children from these marriages speak only Hindko language with their mother and father.	Mother-centric language trends	

91. Uncles, aunts and cousin children spoke Hindko to these children. Ayesha and Fauzia were speaking H with their young cousins. Ayesha prepared concreted floor of her room.	Mother-centric language trends  Household chores	Gender/ mobility
92. women married from other tribes referred to as <i>baro biya ke andi</i>	Outsiders	
93. Hindko language younger siblings' language Especially last-born	Last-borns don't speak M	Sibling order/ Family domain
94. stranger males not allowed beyond <i>baythak</i> 'drawing room	stranger males	
95. <i>baythak</i> the best-kept room		
96. <i>Baythak</i> is eating place for guests, (hand washing with <i>Lotah/ Chilmach</i> ). A young male helps the guests to wash their hand in these utensils before every meal.	Activities in <i>baythak</i> 'drawing room.'	Neighborhood domain
97. find sifarish for hospital officials, admission in government schools, filling up job application, planning weddings in the village, planning wheat and corn harvest, winter grass cutting, planning two annual and weekly cricket tournaments, politics, calling Jirga, <i>razinamas</i>	Activities in <i>baythak</i> 'drawing room	Neighborhood domain
98. Amb state had troubled relations with neighboring areas	relations with neighboring areas	Amb State
99. Women had time to go to neighbors after <i>magrab</i> prayer.	Women's Routine	Neighborhood domain
100. Free time for chitchat after dinner		
101. Request for sugar, Atta, eggs, milk, medicine from neighbors.	Exchanges of Neighbor	neighborhood domain
102. Most of the women of the first and some of the second generation speak Mankiyali		Family domain/ age
103. Male guests outside and tribe not allowed to go to where women were enjoying. The wedding songs either in Hindko or in Pashto.	Wedding  No song in M	neighborhood domain
104. Wheat is harvested: June and the corn crop is harvested: September	Harvest	
105. For almost six months they eat their own wheat		
106. No drumbeaters and songs to motivate the farmers in Dana.	Drumbeaters	
107. Reaping of grass: September hardest time for community, almost everyone goes to the village pastures	Reaping of grass	

108.	30 year ago this tribe was monolingual	30 years ago	Education
109.	40 years ago tribe was endogamic	History of marriage patterns	Marriage patterns
110.	Storing fodder for the cattle for coming winters	Fodder for livestock	Neighborhood domain
111.	All the males and females take part in these harvests	Two harvests	Neighborhood domain
112.	Women no <i>bajamaat nimaz</i>	<i>bajamaat nimaz</i>	Domain of Religion
113.	Men love playing Cricket and younger women of this village are not allowed during cricket matches	Cricket	Domain of Cricket ground
114.	cricket ground at the margin of village	location of cricket ground	Location of the village
115.	people of village Rog also play in this cricket ground	people of village Rog	
116.	Two types of tournaments: mini- tournaments and regular tournaments. Mini-tournaments six overs only on weekends and public holiday.	Two types of tournaments	
117.	22 teams	Number of teams	
118.	Rog, Bandi, Shonshni, Ramkot, Gallli, Kottal, Arghaniya Hindko speaking	Villages play in tournaments	
119.	Team of village Chatta Pakhtoon Bangash tribe	Pakhtoon Bangash	
120.	One team Hassanzai Pakhtoon tribe	Hassanzai Pakhtoon	
121.	Captain planning on ground	Planning	
122.	batsman was also briefing about the other team's strength / weaknesses	Briefing the player in M	
123.	bating strategy		
124.	Blower, fielders, wicket keeper and captain		
125.	secrecy element		Secret code / Domain of Cricket ground
126.	Gujars speak Gujar	Gujari speaking team	
127.	Most speak Hindko	Dominant language H	
128.	Aqeel very popular among village men	Aqeel,a national player, played for Dana	
129.	Friendly match, I went to watch it.	Watched a friendly match	
130.	Team B reached semifinal		
131.	Played for team A+B		
132.	First primary school 65 years ago in bandi		
133.	Direction east: Shergargh , Rog, Galli, Manshera, Bajna, South: Shonshni, Ramkot,	Location of the village	



	Durband, West: Bandi Nawanshahr, Bybala, Pabaal in north west Black Mountain, Oghi, Kotla, Beerbut, Koochati		
134.	Abdur Rehman told that his nephew is in grade 10 in a private school. He learned to write and speak English. His brother worked in Saudi Arabia and family could afford to pay school dues and tuition free.	Private schooling	Education
135.	Psychological problems such as psychotic disorders and schizophrenia and other medical problems. Aqeel came across a patient suffering from psychotic disorders and schizophrenia. Khadim was a chronic psychotic patient. His family history showed the same mental disorders. Khadim was in love with a girl from Shonshni. Her family refused his proposal.	Psychological problems	Marriage patterns
136.	His marriage could not be arranged in the village because his father was the only child of his grandparents and because his sister was not in marriageable age. Likewise, during my stay in this village I also assisted a medical doctor in his charity medical camp.	History	
137.	Doctor Niaz Afridi authenticated that some of the diseases of the community are due to long standing tradition of inter marriages. He attended the patients with problems of early vision deficiency, hereditary birth defect and epilepsy.		
138.	Some wealthy families visit to Abbottabad to avail themselves of better medical facilities		
139.	These well-off families are visiting this city annually before two Eid festivals for shopping. In Abbottabad Bazaar, the contact language is Urdu.		
140.	Called Patwari Mr Sheraz, on October 2, 2012, a revenue record official. . He informed that Jamadari 'genealogy and land record register of the ethnic groups living in the region' records their ethnic identity (cast) as Tarawara.	Conclusions of Medical camp	
141.	Visited saleem's sister. Ayesha and Fauzia always spoke M but when they spoke to their cousin they switch in H.		
142.	My first visit to village Dana. Saleem's cousin, Fazal, was waiting for us in Oghi. Saleem met us in Shoshni. My co-supervisor Dr Khawaja taught me how to record and collect data for wordlist and Phonology. We had lunch in the <i>baythak</i> 'drawing room'. There were five middle aged and elderly men were waiting for dataelicitation.	Visits to Abbottabad	Market domain
143.	Men and women were frail and lean		
144.	Women waited for us and came repeatedly asking for us. They were sitting in Saleem's bedroom. Saleem was married a month ago. His room was decorated with maroon wall covers with silver embroidery.		
145.	Room smelled with the sweat of large number of		

females. 146. Friendly Chatting 147. Saleem's shy wife Ayesha	Tarawara.	Name of the language, community and history of region
	Spoke H with children	
	My first visit	
	Physical appearance of men and women	Gender
	Women in Saleem's room	
	Sweaty smells	

Braun and Clarke (2006)

\*M= Mankiyali, H= Hindko Urdu=U, E= English *qoom ka naam nae hai*, Pashtu=P

# APPENDIX – I

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
1	sr.n	Numeric	8	0		None	None	8	Right	Scale	Input
2	moth_lan	String	15	0	mother tongue	None	None	8	Left	Nominal	Input
3	age	Numeric	10	0	age	None	None	8	Right	Scale	Input
4	p.b	String	15	0	place of birth	None	None	8	Left	Nominal	Input
5	village	String	15	0		None	None	8	Left	Nominal	Input
6	city	String	15	0	nearest city	None	None	8	Left	Nominal	Input
7	occ	Numeric	8	0	occupation	{1, Teacher}...	None	8	Right	Nominal	Input
8	gender	Numeric	8	0		{1, male}...	None	8	Right	Nominal	Input
9	edu	Numeric	8	0	education	{0, Illiterate}...	None	8	Right	Nominal	Input
10	Mankiali	Numeric	8	0	languages man...	{1, Yes}...	None	8	Right	Nominal	Input
11	Pushto	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
12	Urdu	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
13	Hindko	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
14	English	Numeric	8	0		{1, Yes}...	None	8	Right	Scale	Input
15	languages	Numeric	8	2		{1.00, bilang...	None	8	Right	Unknown	Input
16	sect	Numeric	8	0	sect	{1, Sunni}...	None	8	Right	Nominal	Input
17	familysys	Numeric	8	0	family system	{1, combine}...	None	8	Right	Nominal	Input
18	monthlyinc	Numeric	8	0	monthly income	None	None	8	Right	Scale	Input
19	n.s	Numeric	8	0	number of sibil...	None	None	8	Right	Nominal	Input
20	b.o	Numeric	8	0	birth order	None	None	8	Right	Nominal	Input
21	maritals	Numeric	8	0	marital status	{1, married}...	None	9	Right	Nominal	Input
22	tribemarriage	Numeric	8	0	married within c...	{1, tribe mar...	None	8	Right	Nominal	Input
23	paternaltribe	Numeric	8	0	married in paternal	{1, yes}...	None	8	Right	Scale	Input
24	maternaltribe	Numeric	8	0	maternal	{1, yes}...	None	8	Right	Nominal	Input

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
21	maritals	Numeric	8	0	marital status	{1, married}...	None	9	Right	Nominal	Input
22	tribemarriage	Numeric	8	0	married within c...	{1, tribe mar...	None	8	Right	Nominal	Input
23	paternaltribe	Numeric	8	0	married in paternal	{1, yes}...	None	8	Right	Scale	Input
24	maternaltribe	Numeric	8	0	maternal	{1, yes}...	None	8	Right	Nominal	Input
25	presentlocat...	Numeric	8	0	has your family...	{1, yes}...	None	8	Right	Nominal	Input
26	fatherlivingst...	String	15	0	father's village	None	None	8	Left	Nominal	Input
27	fatherlangua...	Numeric	8	0	father's language	{1, mankali}...	None	8	Right	Nominal	Input
28	motherliving...	String	15	0	mother's village	None	None	8	Left	Nominal	Input
29	motherlangua...	Numeric	8	0	mother's langua...	{1, mankali}...	None	8	Right	Nominal	Input
30	spouselang...	Numeric	8	0	spouse ' langua...	{1, mankali}...	None	8	Right	Nominal	Input
31	mobility	Numeric	8	0	for how many ti...	None	None	8	Right	Scale	Input
32	where	String	15	0	If yes, what pla...	None	None	8	Left	Nominal	Input
33	liveInVillage	Numeric	8	0	do you live in vl...	{1, yes}...	None	8	Right	Scale	Input
34	othercity	String	15	0	which city do y...	None	None	8	Left	Nominal	Input
35	f1	Numeric	8	0	i speak manki...	{1, never}...	None	8	Right	Nominal	Input
36	f2	Numeric	8	0	hinko	{1, never}...	None	8	Right	Nominal	Input
37	f3	Numeric	8	0	i speak pashto ...	{1, never}...	None	8	Right	Nominal	Input
38	f4	Numeric	8	0	i speak urdu wit...	{1, never}...	None	8	Right	Nominal	Input
39	f5	Numeric	8	0	to discuss imp...	{1, never}...	None	8	Right	Nominal	Input
40	f6	Numeric	8	0	17.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
41	f7	Numeric	8	0	33.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
42	f8	Numeric	8	0	22.To discuss i...	{1, never}...	None	8	Right	Nominal	Input
43	f9	Numeric	8	0	20.I speak man...	{1, never}...	None	8	Right	Nominal	Input
44	f10	Numeric	8	0	I speak hindko ...	{1, never}...	None	8	Right	Nominal	Input
45	f11	Numeric	8	0	I speak pashto ...	{1, never}...	None	8	Right	Nominal	Input

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
44	f10	Numeric	8	0	I speak hindko ...	{1, never}...	None	8	Right	Nominal	Input
45	f11	Numeric	8	0	I speak pashto ...	{1, never}...	None	8	Right	Nominal	Input
46	f12	Numeric	8	0	I speak urdu at ...	{1, never}...	None	8	Right	Nominal	Input
47	f13	Numeric	8	0	19.I speak Man...	{1, never}...	None	8	Right	Nominal	Input
48	f14	Numeric	8	0	I speak hindko ...	{1, never}...	None	8	Right	Nominal	Input
49	f15	Numeric	8	0	I speak Pashto ...	{1, never}...	None	8	Right	Nominal	Input
50	f16	Numeric	8	0	25. I speak Urd...	{1, never}...	None	8	Right	Nominal	Input
51	f17	Numeric	8	0	I speak Mankiy...	{1, never}...	None	8	Right	Nominal	Input
52	f18	Numeric	8	0	I speak hindko ...	{1, never}...	None	8	Right	Nominal	Input
53	f19	Numeric	8	0	32.I speak Pas...	{1, never}...	None	8	Right	Nominal	Input
54	f20	Numeric	8	0	13.	{1, never}...	None	8	Right	Nominal	Input
55	f21	Numeric	8	0	I tell story to c...	{1, never}...	None	8	Right	Nominal	Input
56	f22	Numeric	8	0	I tell story to c...	{1, never}...	None	8	Right	Nominal	Input
57	f23	Numeric	8	0	I tell story to c...	{1, never}...	None	8	Right	Nominal	Input
58	f24	Numeric	8	0	I tell story to c...	{1, never}...	None	8	Right	Nominal	Input
59	g1	Numeric	8	0	29.In my village...	{1, never}...	None	8	Right	Nominal	Input
60	g2	Numeric	8	0	In my village la...	{1, never}...	None	8	Right	Nominal	Input
61	g3	Numeric	8	0	In my village m...	{1, never}...	None	8	Right	Nominal	Input
62	g4	Numeric	8	0	24.n my home ...	{1, never}...	None	8	Right	Nominal	Input
63	g5	Numeric	8	0	21.Malvi Shahib...	{1, never}...	None	8	Right	Nominal	Input
64	g6	Numeric	8	0	18.I appeal and...	{1, never}...	None	8	Right	Nominal	Input
65	g7	Numeric	8	0	28.The mosque...	{1, never}...	None	8	Right	Nominal	Input
66	g8	Numeric	8	0	26. Preaching o...	{1, never}...	None	8	Right	Nominal	Input
67	g9	Numeric	8	0	27. In my villag...	{1, never}...	None	8	Right	Nominal	Input

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

	Name	Type	Width	Decimals	Label	Values	Missing	Columns	Align	Measure	Role
58	f24	Numeric	8	0	I tell story to c...	{1, never}...	None	8	Right	Nominal	Input
59	g1	Numeric	8	0	29.In my village...	{1, never}...	None	8	Right	Nominal	Input
60	g2	Numeric	8	0	In my village la...	{1, never}...	None	8	Right	Nominal	Input
61	g3	Numeric	8	0	In my village m...	{1, never}...	None	8	Right	Nominal	Input
62	g4	Numeric	8	0	24.n my home ...	{1, never}...	None	8	Right	Nominal	Input
63	g5	Numeric	8	0	21.Malvi Shahib...	{1, never}...	None	8	Right	Nominal	Input
64	g6	Numeric	8	0	18.I appeal and...	{1, never}...	None	8	Right	Nominal	Input
65	g7	Numeric	8	0	28.The mosque...	{1, never}...	None	8	Right	Nominal	Input
66	g8	Numeric	8	0	26. Preaching o...	{1, never}...	None	8	Right	Nominal	Input
67	g9	Numeric	8	0	27. In my villag...	{1, never}...	None	8	Right	Nominal	Input
68	h1	Numeric	8	0	I speak Mankiy...	{1, never}...	None	8	Right	Nominal	Input
69	h2	Numeric	8	0	I speak Hindko ...	{1, never}...	None	8	Right	Nominal	Input
70	h3	Numeric	8	0	36.I speak Pas...	{1, never}...	None	8	Right	Nominal	Input
71	h4	Numeric	8	0	6.I speak Urdu ...	{1, never}...	None	8	Right	Nominal	Input
72	h5	Numeric	8	0	14.I speak Pas...	{1, never}...	None	8	Right	Nominal	Input
73	h6	Numeric	8	0	I speak Hindk...	{1, never}...	None	8	Right	Nominal	Input
74	h7	Numeric	8	0	4.I speak Urdu ...	{1, never}...	None	8	Right	Nominal	Input
75	h8	Numeric	8	0	34.I use Manki...	{1, never}...	None	8	Right	Nominal	Input
76	h9	Numeric	8	0	I use Pashto int...	{1, never}...	None	8	Right	Nominal	Input
77	h10	Numeric	8	0	I use Hindko to ...	{1, never}...	None	8	Right	Nominal	Input
78	h11	Numeric	8	0	11.I use Urdu t...	{1, never}...	None	8	Right	Nominal	Input
79	i1	Numeric	8	0	7.From grade o...	{1, never}...	None	8	Right	Nominal	Input
80	i2	Numeric	8	0	From grade one...	{1, never}...	None	8	Right	Nominal	Input
81	i3	Numeric	8	0	From grade one...	{1, never}...	None	8	Right	Nominal	Input

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	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
22	33	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	3	1	1	1	1	2	2.00	
23	34	Mankiali	2	Danna	Danna	oogi	4	1	3	1	1	1	1	2	2.00	
24	35	Mankiali	2	Danna	Danna	oogi	2	1	4	1	1	1	1	2	2.00	
25	36	Mankiali	2	Danna	Danna	Shungli Ba...	2	1	5	1	1	1	1	1	2.00	
26	37	Mankiali	2	Danna	Danna	Shungli Ba...	2	1	6	1	1	1	1	2	2.00	
27	38	Mankiali	2	Danna	Danna	Bandi Shu...	2	1	4	1	1	1	1	1	2.00	
28	39	Mankiali	2	Danna	Danna	Danna	3	1	5	1	1	2	1	1	2.00	
29	40	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	5	1	2	1	1	2	2.00	
30	41	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	3	1	1	1	1	2	2.00	
31	42	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	3	1	1	1	1	2	2.00	
32	43	Mankiali	3	Danna	Danna	Danna	5	1	4	1	1	2	1	2	2.00	
33	44	Mankiali	3	Danna	Danna	Shungli Ba...	5	1	3	1	1	1	1	2	2.00	
34	45	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	3	1	1	1	1	2	2.00	
35	46	Mankiali	2	Danna	Danna	oogi	1	1	6	1	1	1	1	1	2.00	
36	47	Mankiali	2	Mansehra	Danna	oogi	7	1	5	1	1	2	1	2	2.00	
37	48	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	6	1	1	1	1	2	2.00	
38	49	Mankiali	3	Danna	Danna	Danna	5	1	3	1	1	1	1	2	2.00	
39	50	Urdu	2	Danna	Danna	Shungli Ba...	4	1	4	1	1	1	1	2	2.00	
40	51	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	5	1	1	1	1	1	2.00	
41	52	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	4	1	1	1	1	2	2.00	
42	53	Mankiali	2	Mansehra	Danna	oogi	4	1	4	1	2	2	1	2	2.00	
43	54	Mankiali	2	Danna	Danna	Shungli Ba...	5	1	5	1	2	1	1	2	2.00	

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

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1: village Danna Visible: 297 of 297 Variables

	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
1	1		2	Danna	Danna		4	1	1	1	1	1	1	2	2.00	
2	2	Mankiali	2	Danna	Danna		3	1	2	1	1	1	1	2	2.00	
3	7	Mankiali	3	Danna	Danna	oogi	.	1	0	1	2	1	1	2	2.00	
4	10	mankiali	3	Danna	Danna	oogi	3	1	0	1	1	1	1	2	2.00	
5	12	Mankiali	2	Danna	Danna	Danna	5	1	4	1	1	1	1	2	2.00	
6	17	Mankiali	1	Danna	Danna	Shungli Ba...	3	1	0	1	1	1	1	2	2.00	
7	18	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	2	1	1	1	1	2	2.00	
8	19	Mankiali	1	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
9	20	Mankiali	1	Danna	Danna	Shungli Ba...	3	1	0	1	1	1	1	2	2.00	
10	21	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	0	1	1	1	1	2	2.00	
11	22	Mankiali	3	Danna	Danna	Shungli Ba...	5	1	2	1	2	1	1	2	2.00	
12	23	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	4	1	1	1	1	2	2.00	
13	24	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	5	1	2	1	1	2	2.00	
14	25	Mankiali	2	Danna	Danna	oogi	7	1	2	1	1	1	1	2	2.00	
15	26	Mankiali	3	Danna	Danna	Danna	5	1	3	1	1	2	1	2	2.00	
16	27	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	1	1	1	1	1	2	2.00	
17	28	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
18	29	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
19	30	Mankiali	2	Danna	Danna	Shungli Ba...	1	1	5	1	1	1	1	1	2.00	
20	31	Mankiali	2	Danna	Danna	Shungli Ba...	.	1	2	1	1	1	1	2	2.00	
21	32	Mankiali	2	Danna	Danna	oogi	2	1	3	1	1	2	1	2	2.00	
22	33	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	3	1	1	1	1	2	2.00	

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	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
22	33	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	3	1	1	1	1	2	2.00	
23	34	Mankiali	2	Danna	Danna	oogi	4	1	3	1	1	1	1	2	2.00	
24	35	Mankiali	2	Damka	Damka		2	1	4	1	1	1	1	2	2.00	
25	36	Mankiali	2	Danna	Danna	Shungli Ba...	2	1	5	1	1	1	1	1	2.00	
26	37	Mankiali	2	Danna	Danna		2	1	6	1	1	1	1	2	2.00	
27	38	Mankiali	2	Danna	Bandi Shu...	Danna	2	1	4	1	1	1	1	1	2.00	
28	39	Mankiali	2	Danna	Danna	Danna	3	1	5	1	1	2	1	1	2.00	
29	40	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	5	1	2	1	1	2	2.00	
30	41	Mankiali	2	Danna	Danna		4	1	3	1	1	1	1	2	2.00	
31	42	Mankiali	2	Danna	Danna		4	1	3	1	1	1	1	2	2.00	
32	43	Mankiali	3	Danna	Danna	Danna	5	1	4	1	1	2	1	2	2.00	
33	44	Mankiali	3	Danna	Danna	Shungli Ba...	5	1	3	1	1	1	1	2	2.00	
34	45	Mankiali	2	Danna	Danna		3	1	3	1	1	1	1	2	2.00	
35	46	Mankiali	2	Danna	Danna	oogi	1	1	6	1	1	1	1	1	2.00	
36	47	Mankiali	2	Mansehra	Danna	oogi	7	1	5	1	1	2	1	2	2.00	
37	48	Mankiali	2	Danna	Danna		3	1	6	1	1	1	1	2	2.00	
38	49	Mankiali	3	Danna	Danna	Danna	5	1	3	1	1	1	1	2	2.00	
39	50	Urdu	2	Danna	Danna		4	1	4	1	1	1	1	2	2.00	
40	51	Mankiali	2	Danna	Danna		4	1	5	1	1	1	1	1	2.00	
41	52	Mankiali	2	Danna	Danna		4	1	4	1	1	1	1	2	2.00	
42	53	Mankiali	2	Mansehra	Danna	oogi	4	1	4	1	2	2	1	2	2.00	
43	54	Mankiali	2	Danna	Danna			1	5	1	2	1	1	2	2.00	

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	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
96	111	Mankiali	3	Danna	Danna		4	1	1	1	1	1	1	2	2.00	
97	112	Mankiali	2	Danna	Danna		4	1	0	1	1	1	2	2	1.00	
98	113	Mankiali	2	Danna	Danna	Shungli Ba...	4	1	2	1	1	2	1	2	1.00	
99	114	Mankiali	2	Danna	Danna		4	1	5	1	1	1	1	2	2.00	
100	145	Mankiali	2	Danna	Danna		4	1	1	1	1	1	1	2	2.00	
101	146	Mankiali	2	Danna	Danna		4	1	2	1	1	1	1	2	2.00	
102	147	Mankiali	2	Danna	Danna		4	1	4	1	1	1	1	2	2.00	
103	150		2	Damka	Damka	Shungli Ba...	3	1	0	1	1	1	1	2	2.00	
104	151	Mankiali	2	Damka	Damka	Damka	3	1	0	1	1	1	1	2	2.00	
105	156	Mankiali	3	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
106	179		2	Damka	Damka	Shungli Ba...	3	1	0	1	1	2	1	2	2.00	
107	181		2	Danna	Danna	Shungli Ba...	3	1	3	1	2	2	2	2	1.00	
108	182		2	Damka	Damka	Shungli Ba...	2	1	4	1	2	1	1	2	2.00	
109	184	Mankiali	2	Damka	Damka	Shungli Ba...	2	1	6	1	1	1	1	1	2.00	
110	186	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
111	187	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	1	2	1	2	2.00	
112	188	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	1	2	1	2	2.00	
113	190	Mankiali	3	Danna	Danna	Shungli Ba...	5	1	1	1	2	1	1	2	2.00	
114	191	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	0	1	1	2	1	2	2.00	
115	192		3	Danna	Danna	Shungli Ba...	5	1	2	1	2	1	1	2	2.00	
116	193		2	Danna	Danna	Shungli Ba...	4	1	0	1	1	2	2	2	1.00	
117	195		2	Danna	Danna	Shungli Ba...	3	1	3	1	1	1	1	2	2.00	

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	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
145	257	Mankiali		2	Guldhara	Guldhara		3	1	2	1	2	2	2	2	1.00
146	258	Mankiali		2	Guldhara	Guldhara		3	1	3	1	2	1	1	2	2.00
147	259	Mankiali		2	Guldhara	Guldhara		3	1	2	1	1	1	1	2	2.00
148	260	Mankiali		2	Guldhara	Guldhara		3	1	3	1	1	1	1	2	2.00
149	261	Mankiali		2	Guldhara	Guldhara		3	1	3	1	1	1	1	2	2.00
150	262	Mankiali		3	Guldhara	Guldhara		7	1	3	1	1	1	1	2	2.00
151	263	Mankiali		2	Guldhara	Guldhara		2	1	3	1	1	1	1	2	2.00
152	264	Mankiali		2	Guldhara	Guldhara		2	1	3	1	1	1	1	2	2.00
153	265	Mankiali		3	Danna	Danna	Danna	5	1	1	1	2	1	1	2	2.00
154	266	Mankiali		2	Danna	Danna		.	1	6	1	1	1	1	1	2.00
155	267	Mankiali		2	Guldhara	Guldhara		3	1	3	1	1	1	1	2	2.00
156	268	Mankiali		3	Guldhara	Guldhara		5	1	3	1	1	1	1	2	2.00
157	269	Mankiali		2	Guldhara	Guldhara		3	1	3	1	1	1	1	2	2.00
158	270	Mankiali		2	Guldhara	Guldhara		3	1	0	1	2	1	1	2	2.00
159	271	Mankiali		2	Danna	Danna	oogi	1	1	4	1	1	1	1	1	2.00
160	274	Mankiali		3	Lahore	Danna	oogi	8	1	3	1	2	1	1	2	2.00
161	275	Mankiali		2	Danna	Danna	Shungli Ba...	3	1	1	1	1	2	1	2	2.00
162	276	Mankiali		2	Danna	Danna	Shungli Ba...	3	1	1	1	2	2	2	2	2.00
163	277	Mankiali		1	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00
164	278	Mankiali		2	Danna	Danna	oogi	4	1	4	1	1	1	1	2	2.00
165	279	Mankiali		3	Danna	Danna	oogi	5	1	2	1	2	1	1	2	2.00
166	280	Mankiali		2	Danna	Danna	oogi	4	1	3	1	1	1	1	2	2.00

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	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
162	276	Mankiali		2	Danna	Danna	Shungli Ba...	3	1	1	1	2	2	2	2	2.00
163	277	Mankiali		1	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00
164	278	Mankiali		2	Danna	Danna	oogi	4	1	4	1	1	1	1	2	2.00
165	279	Mankiali		3	Danna	Danna	oogi	5	1	2	1	2	1	1	2	2.00
166	280	Mankiali		2	Danna	Danna	oogi	4	1	3	1	1	1	1	2	2.00
167	281	Mankiali		2	Danna	Danna	oogi	3	1	2	1	1	1	1	2	2.00
168	282	Mankiali		1	Guldhara	Guldhara		3	1	0	1	1	1	1	2	2.00
169	283	Mankiali		2	Guldhara	Guldhara		3	1	3	1	1	1	1	2	2.00
170	284	Mankiali		2	Danna	Danna	Lahore	4	1	1	1	1	1	1	2	2.00
171	285	Mankiali		3	Danna	Danna	oogi	5	1	2	1	2	2	1	2	1.00
172	286	Mankiali		3	Danna	Danna	oogi	5	1	3	1	2	2	2	2	1.00
173	287	Mankiali		2	Danna	Danna	oogi	8	1	3	1	1	1	1	2	2.00
174	288	Mankiali		2	Lahore	Danna	oogi	2	1	4	1	1	1	1	2	2.00
175	289	Mankiali		2	Danna	Danna	oogi	5	1	4	1	2	1	1	2	2.00
176	290	Mankiali		2	Abbottabad	Danna	oogi	3	1	4	1	1	1	1	2	2.00
177	291	Mankiali		2	Danna	Danna	oogi	4	1	1	1	1	1	1	2	2.00
178	292	Mankiali		2	Danna	Danna	oogi	3	1	2	1	2	1	1	2	2.00
179	293	Mankiali		2	Danna	Danna	oogi	3	1	1	1	1	2	1	2	2.00
180	294	Mankiali		2	Danna	Danna	oogi	8	1	5	1	1	1	1	2	2.00
181	295	Mankiali		2	Lahore	Danna	oogi	8	1	4	1	1	1	1	2	2.00
182	296	Mankiali		3	Lahore	Danna	oogi	7	1	2	1	1	1	1	2	2.00
183	297	Mankiali		2	Lahore	Danna	oogi	8	1	4	1	1	1	1	2	2.00

1: village																
Danna																
	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
162	276	Mankiali	2	Danna	Danna	Shungli Ba...	3	1	1	1	2	2	2	2	2.00	
163	277	Mankiali	1	Danna	Danna	Shungli Ba...	3	1	1	1	1	1	1	2	2.00	
164	278	Mankiali	2	Danna	Danna	oogi	4	1	4	1	1	1	1	2	2.00	
165	279	Mankiali	3	Danna	Danna	oogi	5	1	2	1	2	1	1	2	2.00	
166	280	Mankiali	2	Danna	Danna	oogi	4	1	3	1	1	1	1	2	2.00	
167	281	Mankiali	2	Danna	Danna	oogi	3	1	2	1	1	1	1	2	2.00	
168	282	Mankiali	1	Guldhari	Guldhari		3	1	0	1	1	1	1	2	2.00	
169	283	Mankiali	2	Guldhari	Guldhari		3	1	3	1	1	1	1	2	2.00	
170	284	Mankiali	2	Danna	Danna	Lahore	4	1	1	1	1	1	1	2	2.00	
171	285	Mankiali	3	Danna	Danna	oogi	5	1	2	1	2	2	1	2	1.00	
172	286	Mankiali	3	Danna	Danna	oogi	5	1	3	1	2	2	2	2	1.00	
173	287	Mankiali	2	Danna	Danna	oogi	8	1	3	1	1	1	1	2	2.00	
174	288	Mankiali	2	Lahore	Danna	oogi	2	1	4	1	1	1	1	2	2.00	
175	289	Mankiali	2	Danna	Danna	oogi	5	1	4	1	2	1	1	2	2.00	
176	290	Mankiali	2	Abbottabad	Danna	oogi	3	1	4	1	1	1	1	2	2.00	
177	291	Mankiali	2	Danna	Danna	oogi	4	1	1	1	1	1	1	2	2.00	
178	292	Mankiali	2	Danna	Danna	oogi	3	1	2	1	2	1	1	2	2.00	
179	293	Mankiali	2	Danna	Danna	oogi	3	1	1	1	1	2	1	2	2.00	
180	294	Mankiali	2	Danna	Danna	oogi	8	1	5	1	1	1	1	2	2.00	
181	295	Mankiali	2	Lahore	Danna	oogi	8	1	4	1	1	1	1	2	2.00	
182	296	Mankiali	3	Lahore	Danna	oogi	7	1	2	1	1	1	1	2	2.00	
183	297	Mankiali	2	Lahore	Danna	oogi	8	1	4	1	1	1	1	2	2.00	

1: village																
Danna																
	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
187	301	Mankiali	3	Danna	Danna		5	1	1	1	1	1	1	2	2.00	
188	302	Mankiali	3	Danna	Danna		5	1	2	1	2	1	1	2	2.00	
189	303	Mankiali	2	Danna	Danna	oogi	1	1	4	1	1	1	1	2	2.00	
190	3	Mankilai	3		Danna	Danna	3	2	1	1	2	1	1	2	2.00	
191	4	Mankilai	2		Danna	Danna	.	2	0	1	2	2	1	2	1.00	
192	5	Mankilai	2	Danna	Danna	oogi	3	2	0	1	2	1	2	2	1.00	
193	6		2	Danna	Danna	oogi	3	2	0	1	2	2	1	2	1.00	
194	8	Mankilai	3	Danna	Danna	shungli bandi	3	2	1	1	1	1	1	2	2.00	
195	9	Mankilai	2	Danna	Danna	oogi	3	2	0	1	1	2	1	2	2.00	
196	11	Mankiali	2	Danna	Danna	oogi	3	2	0	1	2	1	1	2	2.00	
197	13	Mankiali	2	Danna	Danna		3	2	1	1	2	1	1	2	2.00	
198	14	Mankiali	2	Danna	Danna		3	2	0	1	1	2	1	2	2.00	
199	15	Mankiali	3	Danna	Danna		3	2	1	1	2	1	1	2	2.00	
200	16	Mankiali	2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
201	106	Mankiali	3	Danna	Danna	Shungli Ba...	5	2	1	1	2	1	1	2	2.00	
202	107	Mankiali	3	Danna	Danna	Shungli Ba...	5	2	1	1	2	1	1	2	2.00	
203	108	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	1	1	1	2	2.00	
204	109	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
205	115	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
206	116	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
207	117	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	
208	118	Mankiali	3	Danna	Danna	Shungli Ba...	6	2	1	1	2	1	1	2	2.00	



main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

File Edit View Data Transform Analyze Direct Marketing Graphs Utilities Add-ons Window Help

1: village Danna Visible: 297 of 297 Variables

	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
216	126	Mankiali	3				.	2	1	1	2	1	1	2	2.00	
217	127	Mankiali	3	Danna	Danna		.	2	1	1	1	1	1	2	2.00	
218	128	Urdu	3	Arghania	Danna	Danna	.	2	1	2	1	1	1	2	2.00	
219	129		3	Danna	Danna		.	2	1	1	1	2	1	2	2.00	
220	130		2	Danna	Danna		3	2	0	1	1	2	1	2	2.00	
221	131	Mankiali	3		Danna	Danna	.	2	1	1	2	1	1	2	2.00	
222	132		2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
223	133		3	Danna	Danna	Danna	.	2	2	1	1	1	1	1	2.00	
224	134	Mankiali	3	Danna	Danna		3	2	0	1	2	1	1	2	2.00	
225	135		2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
226	136		1	Danna	Danna		3	2	0	1	1	2	1	2	2.00	
227	137	Mankiali	3	Danna	Danna	Shungli Ba...	4	2	1	1	2	1	1	1	2.00	
228	138	Mankiali	2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
229	139	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
230	140		3	Danna	Danna	Shungli Ba...	.	2	1	1	1	1	1	2	2.00	
231	141	Hindko	2	Danna	Danna	Shungli Ba...	3	2	1	2	2	1	1	2	2.00	
232	142		1	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
233	143	Mankiali	3	Danna	Danna	Shungli Ba...	4	2	1	1	1	1	1	2	2.00	
234	144	Mankiali	3	Danna	Danna	Shungli Ba...	3	2	2	1	2	1	1	2	2.00	
235	148	Mankiali	3	Danna	Danna	Danna	.	2	1	1	2	1	1	2	2.00	
236	149	Mankiali	3	Danna	Danna	Shungli Ba...	6	2	1	2	1	1	2	1	2.00	
237	152	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	

main study data of ph.d-uzma.sav [DataSet1] - IBM SPSS Statistics Data Editor

File Edit View Data Transform Analyze Direct Marketing Graphs Utilities Add-ons Window Help

1: village Danna Visible: 297 of 297 Variables

	sr.n	moth_lan	age	p.b	village	city	occ	gender	edu	Mankiali	Pushto	Urdu	Hindko	English	languages	s
237	152	Mankiali	2	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	
238	153	Mankiali	1	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	
239	154	Mankiali	1	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	
240	155	Mankiali	2	Danna	Danna	Shungli Ba...	.	2	0	1	2	2	1	2	1.00	
241	157		3	Danna	Danna	Danna	.	2	2	1	1	1	1	2	2.00	
242	158		2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
243	159	Mankiali	3	Danna	Danna	Shungli Ba...	3	2	1	1	2	1	1	2	2.00	
244	160	Mankiali	3	Danna	Danna	Shungli Ba...	5	2	1	1	2	1	1	2	2.00	
245	161	Mankiali	1	Danna	Danna	Shungli Ba...	3	2	0	1	1	2	1	2	2.00	
246	162	Mankiali	2		Danna	Danna	.	2	1	1	2	2	1	2	1.00	
247	163	Mankiali	3		Danna	Danna	.	2	1	1	2	1	1	2	2.00	
248	164	Mankiali	3		Danna	Danna	3	2	2	1	2	1	1	2	2.00	
249	165	Mankiali	2		Danna		.	2	0	1	1	1	1	2	2.00	
250	166	Mankiali	2		Danna	Danna	3	2	1	1	2	1	1	2	2.00	
251	167	Mankiali	2		Danna	Danna	3	2	1	1	2	1	1	2	2.00	
252	168	Mankiali	2		Danna	Danna	.	2	1	1	1	1	1	2	2.00	
253	169		2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
254	170		2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	2	2	1.00	
255	171		2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
256	172		2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	
257	173		2	Danna	Danna		3	2	0	1	2	2	1	2	1.00	
258	174		2	Danna	Danna	Shungli Ba...	3	2	0	1	2	2	1	2	1.00	



[illegible]

## APPENDIX – J (1)

## MANKIYALI WORD LIST

001 dʒusa body	kʰõŋ elbow	gɔːɾ home
002 kvaːl head	014 tʰall palm	026 makaːn house
003 baːli hair	015 aŋguːɾ finger	027 tʃʰaɾ roof
004 mũː face	016 nɔra finger nail	028 (p)iːɾ door
005 aːs eye	017 zaːŋg leg	029 ʃaŋã fire wood
006 kaːn ear	018 tsamaɾa skin	030 lɔːl broom
007 naɾɔːɾa nose	019 haɾɔːɾ bone	031 lanŋgaːr
008 dɔːnda tooth	020 dɪl heart	032 koɾɪka pestle
009 ziːb tongue	021 raːɾ blood	033 bandʒa handle
010 siːna breast	022 muːraːŋ urine	034 haɾɪɾa hammar
011 tʃeér belly	023 gu feces tʃhelamuraːŋ	035 surkaːl
012 bãː arm	024 gãː village	036 kuraːɾ ax
013	025	037

ḍə:ɾ rope	051	bu:ɬa tree
ḍoɾa 038	milyã lightning	tsoɬa 066
ṭã: thread	khibak 052	tõó smoke
039	pi:ŋ rainbow	067
sũj needle	053	zaɾ root
040	baaɬe air	zaɾa 068
ɬuka clothe	054	ka:nd̥a thorn
zod̥i 041	paɾ stone	069
aŋgu:ɬ <sup>h</sup> finger	ba:ɬ 055	p <sup>h</sup> ola flower
042	paɾ stone	070
d̥i:z sun	ba:ɬ 056	meva: fruite
043	pa:nd̥ path	071
t̥sa:n moon	057	asə:ɾ walnut
044	re:t̥ sand	072
a:zvaŋ sky	058	mari:z chili
045	uḍã: fire	073
ṭa:ra star	uḍã: 060	ɬamaɬar tomatoes
046	sʋe ash	074
baɬʌnd̥a rain	061	zuj louse
baɬã 047	tsika:ɾ mud	075
paŋi water	tsikaɾu 062	d̥il heart
048	po dirt	076
d̥arja river	063	mĩ:d̥z fat
049	tuúɾ dust	077
abila clouds	064	te:l oil
050	pat̥fa leaf	078
jḍó snow	065	kjɔ́ ghee

079	sa:p snake	106
kuku:ɾ hen		tpaɬ <sup>h</sup> arel pɛŋ
080	093	
masa fish	buzɑ:ŋɑ monkey	107
		lokpɛŋ
081	094	
aɬɑ egg	mat <sup>h</sup> ar mosquito	108
		pu:tʃ son
082	095	
ga: cow	pi:la ant	109
ka: 083	096	tʃi daughter
meéʃ buffalo	babva spider	110
		tʃéɬ husband
084	097	zanãket <sup>h</sup>
si:r milk	nã name	111
		koɾe:l wife
085	098	
ʃiŋ horn	zanɑ man	112
		pɔ boy
086	099	
ɖɔmbɑ:ɾ tail	koɾe:l woman	113
		tʃi daughter
087	100	sulɑ:ŋ
sa:l goat	malla father	114
		p <sup>h</sup> av phav
088	101	aunt (father's sister)
mindja:l sheep	ma:l mother	
		115
089	102	ɖɑja grand father
koɬsura dog	t <sup>h</sup> ɛlapɛŋã elder brother	
		116
090	103	ɖi: z day
khɔɬɑ donkey	pɛŋã brother	
		117
091	104	ra:j night
pu:ʃ cat	lo:k <sup>h</sup> apɛŋɑ younger brother	
		118
092	105	p <sup>h</sup> araza morning
	pɛŋ sister	

119	tall/lonogo	146
paroza:n		bona
after noon	133	below/down
	k <sup>h</sup> aɬŋa	
120	short	147
niva:fã	lok <sup>h</sup> a	uzalla
evening	134	white
ɖiyi:r	tɔtɔ	
121	garam	148
bja:l	hot	kala
yesterday	135	black
	ʃilla	
122	cold	149
p <sup>h</sup> araza		raɬur
tomorrow	136	red
	saza	raɬura
123	right	150
a:z		jak
today	137	one
	k <sup>h</sup> aba	
124	left	151
tɕa:n		ɖu
month	138	two
	ne:ɽi	
125	near	152
baɖi:z		tʃa
year	139	three
	ɖu:r	
126	far	153
pura:ŋ		tsɔr
old	140	four
bode:ra	poɬ <sup>h</sup> a	
127	big	154
nava	t <sup>h</sup> ela	panz
new	141	five
	nikapo	
128	child	155
ʃu: ŋ		ʃa
good	142	six
	nika	
129	small	156
k <sup>h</sup> asa		saɬ
bad	143	seven
	paára	
130	heavy	157
adʒa		aɬ <sup>h</sup>
wet	144	eight
	lokha	
131	light	158
ʃokila		nu
dry	145	nine
	aza	
132	up	159
dʒiga		ɖaʒ

ten	173	to sleep
160	ila:da	
ja:rõ	different	187
eleven		tu so.
161	174	
ba:rõ	buʈi	
twelve	all	188
		tu peé
162	175	you sit!
bi:ʒ	ʈʰoɣaʈi	
	few	189
163	176	tumazdɛ
ʃaj	lakasari	you give me
hundred	many	199
so		za:l
164	177	burn
ko	sɔʀa	
who	narrow	200
		ʈukiʀzaza:l
165	178	burn the wood
ʈʃa	ti:z	ʈuʃiɳaza:l
what	fast	201
		ma:r
166	179	kill
kuʈu	búslagi	
where	to be hungry	2010
	tupasju	pli:
167	180	run
kʌla	ʈɔzbóslagi	dɔʀ
when	you are hungry!	2011
		tupli:
168	181	you run!
kaʈɛ	ʈʃi:ʒlagi	
how many	be thirsty!	2012
		tuubar
169	182	you speak
kē	toztʃiʒlagi	
who	you are thirsty.	2013
		tuʃoŋ
170	183	you listen
hĩ:	po	
this	to drink	2015
		mã
171	184	I
so	tupupa:ɳi	
that	you drink water.	2016
		tuɱ
172	185	you.pl
jakʃa:n	ʈʃoku	
same	to bite	202
		ʈʈʃɛʀzema:r
	186	you kill the bird
	so	(sparrow)



203 marya die	209 tutɪl you walk	219 kʰora foot
204 tumar̥ya you die!	210 tupaɬar you lie down	220 hali:dʒ turmeric
205 somoɾelo he died.	214 tuiya you come!	221 uron garlic
206 uɖər fly	214 tupaál you see	222 pla:ŋ onion
207 souɖrã he/it is flying	217 am we	223
208 tɪl walk!	218 hɛ they(distal) so they (invisible)	224 zandɑ:k child

